

Rev. Faulks

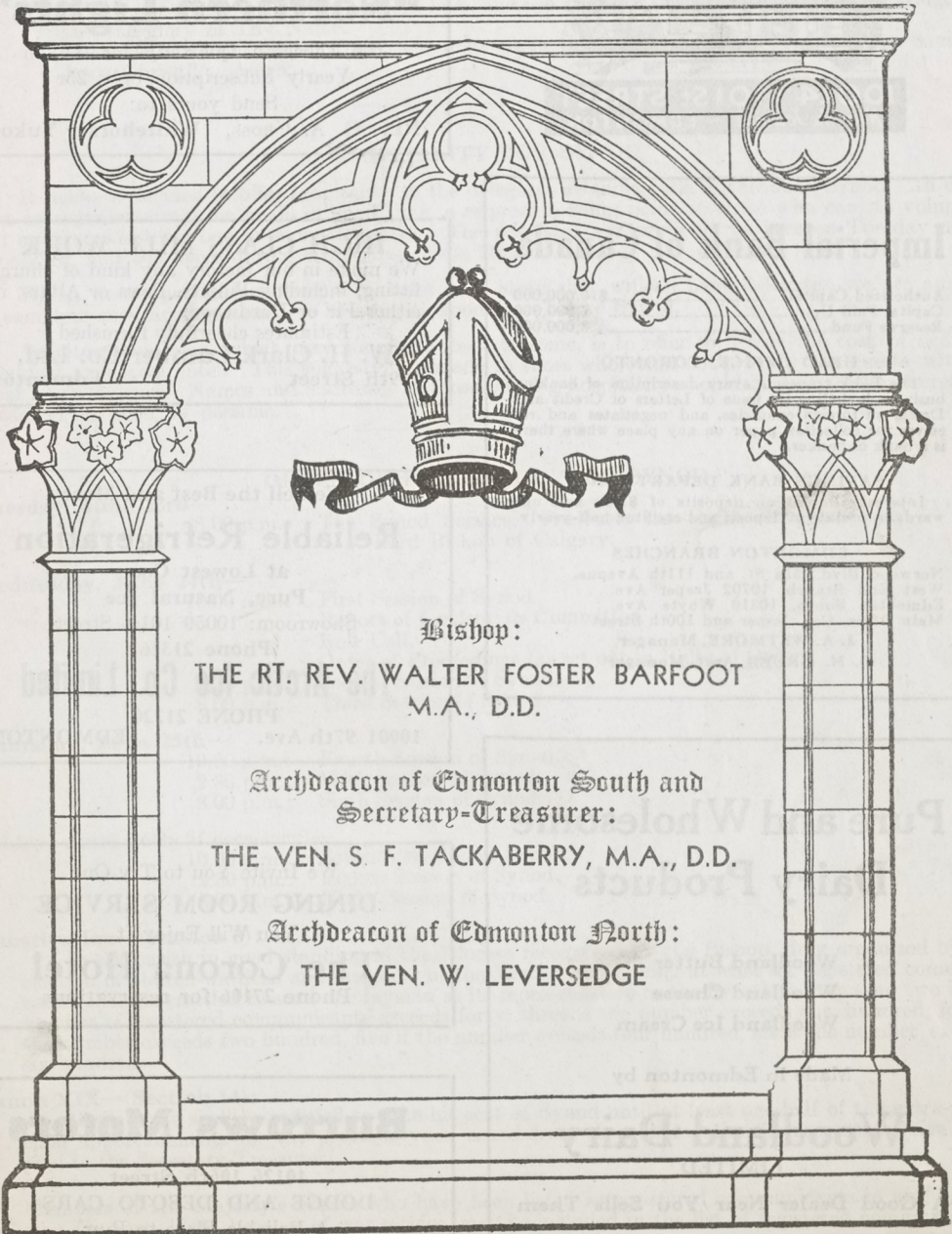
The Church Messenger

DIOCESE OF EDMONTON

17
VOL. VII.

EDMONTON, JUNE, 1942

No 124 6



Bishop:

THE RT. REV. WALTER FOSTER BARFOOT
M.A., D.D.

Archdeacon of Edmonton South and
Secretary-Treasurer:

THE VEN. S. F. TACKABERRY, M.A., D.D.

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Diocesan Synod

The Fifteenth Meeting of the Synod of the Diocese of Edmonton is to be held from Tuesday, June 23rd, to Friday, June 26th.

In asking all to pray for God's Grace and Guidance in the business and deliberations of the Synod you are asked to use the Prayer on page 54 of the Book of Common Prayer, both in private and public devotions.

The following prayer is also suggested:

"O God, Who hast called us to be members together of Thy Church, which is the Body of Thy Son, pour out we beseech Thee Thy Spirit upon the Synod of this Diocese about to assemble in Thy Name.

Endue with strength and love and wisdom all who bear authority and serve Thee therein.

Accept our gifts, our labours, and our love, and use them for the advancement of Thy Kingdom, and the glory of Thy Name.

Guide us in all our deliberations, and unite us in the joyful service of Thy Son, our Saviour, Jesus Christ." Amen.

HOSPITALITY FOR SYNOD

It has been decided to offer hospitality to the delegates attending the forthcoming Synod. In order that arrangements may be made in good time, a request is being made to those who can, to volunteer bed and breakfast for one or more delegates. The delegates will probably be here on Tuesday night, June 23rd, and will leave during the Friday, June 26th.

Whilst we cannot be sure that those who offer hospitality will all have delegates, we are anxious to complete such arrangements for billeting in good time before Synod.

An alternative plan, which may commend itself to some, is to offer to defray the cost of bed and breakfast at a local hotel. This suggestion is made to those who could not provide for guests without great inconvenience. Names and addresses of those offering hospitality should be sent to the Secretary-Treasurer as soon as possible.

ORDER OF PROCEEDINGS OF SYNOD

Tuesday, June 23rd—

8.00 p.m.: The Synod Service. Preacher, the Right Reverend, the Lord Bishop of Calgary.

Wednesday, June 24th—

10.00 a.m.: First Session of Synod.
Report of Credentials Committee.
Roll Call.
Order of Proceedings (as set out in Rules of Order).
2.30 p.m.: Second Session of Synod.
8.00 p.m.: Third Session of Synod.

Thursday, June 25th—

10.00 a.m.: Fourth Session of Synod.
2.30 p.m.: Fifth Session of Synod.
8.00 p.m.: Sixth Session of Synod.

Friday, June 26th (if necessary)—

10.00 a.m.: Seventh Session of Synod.
2.30 p.m.: Eighth Session of Synod.
8.00 p.m.: Ninth Session of Synod.

Constitution—(Section 3):

Every parish in good standing in the Diocese recognized by the Bishop, duly organized by the election of church-wardens and members of the Vestry, and having at least six registered communicants, shall be entitled to send one layman as its representative to the Synod; it may send two if the number of registered communicants exceeds forty, three if the number exceeds one hundred, four if the number exceeds two hundred, five if the number exceeds four hundred, six if the number exceeds six hundred.

Canon XIX—(Section 14):

No delegate shall be entitled to take his seat at Synod until at least one-half of the extra-parochial apportionments for the previous year, asked from the congregation he represents have been paid to the Secretary-Treasurer.

Members of His Majesty's Forces who have been listed as registered communicants in any parish, and who are now absent because of war service, may be included in the list of registered communicants used to determine the number of Lay Delegates from that parish.

The Tenth Annual
SUMMER SCHOOL
Diocese of Edmonton

KAPASIWIN CAMP

TUESDAY, JULY 7th to MONDAY, JULY 13th

The School will be under the patronage of the Bishop of Edmonton who will be present and will open the School.

The Administration Staff is as follows:

Patron:	The Bishop.
Dean:	Rev. C. E. F. Wolff.
Chaplain:	Rev. W. de Vere A. Hunt.
Registrar:	Rev. R. S. Faulks.
Transportation:	Rev. F. W. Baker.
Recreation:	Rev. C. Cuttell, Rev. V. Cole, Rev. L. A. Bralant.
Edmonton Committee:	Rev. A. Elliott, Rev. R. S. Faulks, Rev. F. W. Baker.
Hostess:	To be appointed.
Nurse:	To be appointed.

The lecturers and leaders will be:

Devotions:	Canon A. M. Trendell.
Missionary:	Miss May Watts (Honan, China).
Religious Drama:	Rev. E. S. Ottley.
Religious Education:	Mrs. C. H. Harris.
Church History:	Rev. C. E. F. Wolff.
Social Studies:	Rev. W. M. Nainby.

WHO MAY GO

All leaders in Church work and others (over 17 years) who are interested.

A welcome improvement in the Camp this year will be the new kitchen—twice the size of the present kitchen. The Diocesan Board of the W.A. has bought a second cooking range. A new cooler to keep food fresh and cool will be installed. The dining verandah will be enlarged. Other structural changes which will be appreciated are expected to be completed.

At the time of writing we are trying to arrange for Rev. Victor Spencer, for many years a missionary in Japan and an executive officer of the Diocese of mid-Japan, to be present for the last week-end of Summer School.

The General Time Table will be:

- | | |
|--------------------------|---|
| 7.30 a.m. | —Holy Communion. |
| 9.30 a.m. to 10.15 a.m. | —Devotions. |
| 10.30 a.m. to 11.15 a.m. | —Tuesday—Opening of School—the Bishop. |
| | —Wednesday—Social Responsibility of the Church—Rev. W. M. Nainby. |
| | —Thursday, Church History—Rev. C. E. F. Wolff. |
| | —Friday—Religious Education—Mrs. C. H. Harris. |
| 11.30 a.m. to 12.30 p.m. | —Miss May Watts. |
| | —Rev. Victor Spencer. |
| 1.00 p.m. | —Dinner. |
| 2.30 p.m. to 5.00 | —Recreation. |
| 5.30 p.m. | —Evensong. |
| 6.00 p.m. | —Supper. |
| 8.00 p.m. | —Religious Drama. |
| 8.45 p.m. to 10.15 p.m. | —Evening Programme. |
| 10.15 p.m. to 10.45 p.m. | —Biscuits and Cocoa. |
| 10.45 p.m. to 11.00 p.m. | —Vespers. |
| 11.00 p.m. | —Lights out. |

TRANSPORTATION

Via C.N.R. Continental Limited leaving Edmonton at 7.30 a.m. Tuesday, July 7th, returning same evening for many who wish to visit school for one day, also Friday and Sunday at 5.00 p.m. (at Kapasiwin) and at about 6.30 p.m. Monday, July 13th, via Continental Limited.

COST

\$8.50 includes registration and board for the full period of the School, and return fare C.N.R. to Kapasiwin from Edmonton **by above specified trains only** (a special rate is given for party leaving Tuesday morning). For shorter periods \$1.00 per day, plus 50c registration if in attendance at school over 48 hours, and provide your own transportation.

BURSARIES

Your Sunday School might well assist one of the teachers to be present. Your Woman's organization might well assist one who is, or one who desires to be, a leader of a group of girls or boys in your parish.

WHAT TO BRING

Bible, Prayer and Hymn Book, note book, empty tick for hay, bathing suit, **ample** supply of blankets, soap, mirror, brushes, toiletries, camera, musical instrument, cushion, etc.

REGISTRATION

To be made on the Form provided and to be sent to: The Registrar, Rev. R. S. Faulks, 12209 111th Avenue, Edmonton, **Before July 5th.**

OPENING

The School will open on Tuesday morning at 10.30. The Bishop of Edmonton will open the School.

KAPASIWIN SUMMER SCHOOL—Registration Form JULY 7-13, 1942

NAME.....
(State whether Rev., Mr., Mrs., or Miss)

I enclose \$1.00 as registration fee and expect to be in
attendance.....days from.....

to..... I agree to keep the
Rules and Regulations of the School and to accept the rulings
of the Dean.

SIGNED.....

This form to be sent to the Registrar, Rev. R. S. Faulks,
12209 111th Avenue, Edmonton, **before July 5th, or presented
at School enroute to Kapasiwin by train.**

Church Messenger---Diocese of Edmonton

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

Bishop's Engagements

(The Bishop's Engagements For May were omitted:)

- May 4, 5, and 6—Provincial Synod, Winnipeg.
May 10—Ordination, the Reverend Hywel James Jones, North Battleford, Sask.
May 12—Holy Communion, Onoway, 9.30 a.m.
Confirmation, Calahoo, 11.30 a.m.
Confirmation, Brookdale, 7.30 p.m.
May 13—Confirmation, St. Faith's, Edmonton, 7.30 p.m.
May 14—Confirmation, All Saints, Edmonton, 7.30 p.m.
May 15—Address, luncheon, St. Stephen's Altar Guild, Hudson's Bay Company.
May 17—Edson, Holy Communion, 8.00 a.m.; Mattins and sermon, 11.00 a.m.; Wolf Creek, 3.00 p.m.; Confirmation, Edson, 7.30 p.m.
May 18—Hattonford, 11.00 a.m.
Peers, 7.30 p.m.
May 19—Convocation, University of Alberta.
May 20—Confirmation, Wainwright, 7.30 p.m.
May 24—Confirmation, Killam, 11.00 a.m.
Lougheed, 3.00 p.m. (Evensong).
Sedgewick, 7.30 p.m., Confirmation.
May 25—Address, Norwood Masonic Lodge.
May 31—Ordination of Priests, 11.00 a.m.:
Frederic William Baker,
Vincent Powell Cole, L.Th.
Frank Alexander Peake,
John Hallett Low.
Canadian Corps Association Parade—
3.30 p.m.
St. Luke, Edmonton, 7.30 p.m.

BISHOP'S ENGAGEMENTS FOR JUNE

- June 4—Induction: Reverend W. M. Nainby,
Rector of Holy Trinity, Edmonton.
June 6—Junior W.A. Rally—Service and
presentation of Awards, St. Faith's.
June 7—Confirmation, Ponoka, 11 a.m.
Confirmation, Wetaskiwin, 7.30 p.m.
June 8—Confirmation, Barrhead, 7.30 p.m.
June 9—Confirmation, Clyde, 7.30 p.m.
June 10—Confirmation, Rexboro, 3.00 p.m.
June 11—Confirmation, Christ Church, Edmon-
ton, 7.30 p.m.
June 12—Address Alberta College Graduating
Class.
June 14—Confirmation, Landonville, 11.00 a.m.
Irwinville, 3.00 p.m.
Induction, Clandonald, 7.30 p.m.

- June 15—Frog Lake Indian Reserve.
June 16—Deanery W.A., Tofield.
June 21—Confirmation, Mannville.
June 23—Synod.
June 24—Synod.
June 25—Synod.

Diocesan News

DIOCESAN GIRLS' AUXILIARY

Induction of officers for the Anglican Girls' Council took place on the evening of April 15th at All Saints' Cathedral. The ceremony took the form of a Candle Lighting Service, conducted by Canon Trendell.

The theme of the address was, "Let your light so shine before men that they may see your good work and glorify your Father which is in Heaven."

Officers chosen for the ensuing year were:

Miss Mona Clegg, President; Miss Nora Tomlinson, Vice-President; Miss Barbara Kellaway, Secretary; Miss Winifred Brown, Treasurer; Miss Kaye Hall, Pianist; Miss Jean Currey, Mission Secretary.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

The Rev. Canon A. M. Trendell, Rector

An impressive Confirmation Service was held in All Saints' on the evening of Ascension Day, when thirty-seven candidates were presented before the Bishop of the Diocese. These candidates made their first Communion at 8.30 a.m., on Whitsunday and there was a total of a hundred and forty communicants. We are indebted to the Rev. Fred Baker for his assistance on that occasion.

We were very happy to welcome the Bishop of Athabasca to our evening service on May 10th. It has been a long time since the Bishop Sovereign was a visitor to the Cathedral, and the congregation showed their appreciation by filling the church for the evening service.

All Saints' Choir and Mr. Vernon Barford are to be congratulated on the high standing they attained in the recent Musical Festival. Their excellence of tone throughout drew high praise from the adjudicator.

Mr. Howard Buchner is assisting the Rector at the Cathedral during the summer months. His work will be mainly in the All Saints' Mission, and already he has proved a real assistance to the Rector in other directions. Mr. Buchner is a student at the University of Alberta and plans to study Theology.

An Ordination Service was held in the Cathedral at eleven o'clock on the morning of Trinity Sunday, when the Rev. Fred Baker, the Rev. Vincent Cole, the Rev. Frank Peake, and the Rev. John Low were ordained to the Priesthood. On the afternoon of Trinity Sunday a special service was held for the Canadian Corps, when the Bishop addressed some four hundred members of the Corps, under the leadership of Lt.-Col. F. A. Stewart Dunn.

ST. FAITH'S

Despite the cold and the rain, there was a good congregation to see the 16 candidates confirmed by Bishop Barfoot, on Wednesday, May 13th, and his inspiring address will long be remembered.

The Men's Tea, held on Saturday, May 16th, was quite successful and the bright day brought many out. The home-cooking, a new venture, proved an asset. The men of the Vestry wish to thank the ladies who assisted "behind the scenes."

The Little Helpers' Rally was held on Wednesday, May 27th, after short service in the church. About 22 children and their mothers went into the parish hall, where after a few words from the Diocesan Secretary, Mrs. Fishbourne, a delightful tea party was held. The Senior W.A. were hostesses for the afternoon.

The Juniors' Rally is scheduled for June 6th, when it is to be hoped many branches will be represented.

A social evening was held on Friday, May 29th, when members of the congregation met to bid farewell to the Rev. W. M. Nainby and Mrs. Nainby, who are leaving June 1st, to take over the Rectorship of Holy Trinity Church, South Edmonton.

Mr. E. Currey, who was chairman of the program, was ably assisted by Mr. Frank Thompson, Miss Marie Christy and Mr. Sandy Pirie. Mr. Carter, Rector's Warden, spoke of the work accomplished in regard to Church property, and increased membership, during the two years of Mr. Nainby's incumbency, and expressed the regret of all those present at his leaving, but wished them both every success and happiness in their new parish.

Mr. B. Cooper, People's Warden, presented Mrs. Nainby with a corsage of roses, and a chest of silver to the Rector, who, on behalf of his wife and himself, thanked all for the love and affection shown them during their stay at St. Faith's.

The Evening Group has set June 9th as the date for the Garden Fete, which is to be held at the home of Mrs. C. Asp, 11603 92nd Street. Mrs. J. Cleveley is in charge of arrangements.

The Senior W.A. are planning their Annual Summer Supper, for Tuesday, June 16th. Mr. T. Cole, Mrs. H. Douglas and Mrs. L. Roberts are convening.

A.Y.P.A. members entertained some of the soldiers from the Edmonton garrison, at a party recently, which closed their activities for the summer.

Primary Sunday School Picnic is planned for Saturday, June 13th.

The Vestry wish to acknowledge the gift of two oak pews, from Miss Syers, as a Memorial. These with the others previously acknowledged have been placed near the front of the church.

The Senior Sunday School annual picnic will also be held on June 13th, and members of the congregation are also invited.

We wish to express our thanks to the Rev. H. Stibbards (Baptist) who recently installed an electric blower for the organ.

During the month of June the services will be conducted by Canon Ferguson, Principal of the Diocesan Theological College of Montreal, Quebec. Canon Ferguson had been Principal of Emmanuel College, Saskatoon, prior to his appointment to Montreal.

We enjoyed the visit of the Rev. A. Elliott to St. Faith's, when he spoke at Evensong, May 17th.

HOLY TRINITY

The Rev. W. M. Nainby, Rector

A most solemn and impressive service took place in Holy Trinity Church on Sunday, May 3rd, at 3 p.m., when the ceremony of the "Laying Away of the Colours" of the 19th Alberta Dragoons took place. Capt. Rev. W. M. Nainby, Chaplain of the Dragoons, was in charge of the service, and after the Colours had been handed to him for safe-keeping for the duration of the war, he reverently laid on them on the altar. It was a most inspiring service and one which will be long remembered by all who were privileged to take part. At the conclusion of the service, at which the choir attended, the members of the choir were glad of the opportunity of meeting their new Rector, the Rev. W. M. Nainby.

On Sunday, May 10th, we had members of the P.P.C.L.I. Regiment with us at our morning service. The Rev. N. J. Godkin was out of the city, taking services at Edson and Jasper, and we had the Rev. W. deV. A. Hunt, with us for the day. At the morning service he paid tribute to the late Canon G. C. Reynolds, who was the Chaplain of the "Princess Pats," and he also read some very interesting notes on the P.P.C.L.I. Regiment, which had been given to him by Mrs. Reynolds.

Sunday, May 17th, the Rev. N. J. Godkin was in charge of the services, and in the evening he was assisted by Mr. W. W. Buxton, a student of Emmanuel College, Saskatoon, who will be working in the Diocese during the summer.

By the time this issue of the "Church Messenger" is off the press, some changes will have taken place in our Parish. The Rev. N. J. Godkin, who has been with us for the past year, will have left to take up his duties with the R.C.A.F. It must have been a most strenuous year for him, but we are glad to say that he has left a great many friends here. We wish him every success in his new work, and we know that he will be very happy carrying on his duties as Chaplain in the R.C.A.F. We are hoping to have him with us for our services on May 31st.

On June 1st, the Rev. W. M. Nainby comes to our Parish as our new Rector. On Thursday, June 7th, the Induction Service is to take place at 7.30 p.m. in Holy Trinity Church, after which a reception will be held in the basement of the church, at which all members of the congregation present will be given the opportunity of meeting the Rev. W. M. Nainby and Mrs. Nainby. We would like to say how very glad we are that they are coming to our parish and we hope that they will be very happy with us. If only we can overlook the trivial things that crop up from time to time that cause so much annoyance, and work for the bigger things, not each organization for itself—but for the good of the parish as a whole, it would be far better for all concerned. Let us

Some Lessons of the War

VI.—THE MAN AND THE MACHINE

By Rev. Ebenezer Scott, M.A., B.D.

In his biblical simile of David and Goliath, Sir Charles Petrie lays the stress on the aeroplane as the element in modern warfare which weighs down the scale so heavily on the side of Goliath. "The small state to-day," he says, "must inevitably be overwhelmed by the air power of its larger and richer neighbour." The only remedy which he can suggest is the abolition of the aeroplane altogether. He admits that this appears to be "a mere counsel of perfection." It might rather be called a counsel of desperation. It would be like abolishing ships because they are sometimes sunk, like abolishing trains because there are sometimes railway accidents, like knocking down the postman when he delivers a letter containing bad news. We may take it as an axiom that men will never go back on any discovery or invention.

It is to be supposed, however, that Sir Charles Petrie only mentions the aeroplane as the most forcible illustration of the paramount place of mechanism in modern warfare. Now machinery, of any kind, is the most concrete form and expression which we have of the scientific spirit; it is only the most tangible sign of the power of mind over matter. Machinery is the materializing of science. In using this term, we must carefully distinguish it from materialism; or we may prefer to put it this way, that there is a higher materialism. This higher materialism is in no wise inconsistent with the Christian view of life. Christ never suggested that material things are in themselves evil. God gives them to His children; we are not merely entitled, it is our bounden duty, to use them for their proper purposes, and bring out the full powers that are in them.

So far then, from the machine obliterating the man, the man, by his God-given faculties, is the creator and director of the machine. Machinery is allied to the spiritual side of our nature. Let no one say that machinery is an unpoetic thing! Wordsworth sees in the statue of Sir Isaac Newton "the marble index of a mind forever voyaging through strange seas of thought, alone." In some of the forms which machinery has taken through the ages, it has appealed directly and powerfully to the imagination, as in the gallant ship, which has always been the favourite of poetry and song. But even in its most purely utilitarian aspects, machinery is full of poetry and spiritual meaning. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." The telephone carrying the insubstantial voices of men and linking their minds together across thousands of miles,—the radio, conquering space itself, and travelling on the waves of the air,—and lastly, the aeroplane, to come back to Sir Charles Petrie's arch-destroyer of the right of small nations to exist, no merely cruel and criminal agent of modern warfare, but speeding over land and ocean as an angel of peace and goodwill to all mankind,—who shall say that there is not in all these wonders a revelation to man of his own greatness and of the God Who has brought him so near to Himself?

This is a war of mechanism. But the war is only reminding us, with its own peculiar and painful emphasis, that we are living in a mechanical age. The lesson is not to condemn our age wholesale as one of coarse materialism. We cannot abolish the machine, which is the product of man's mind, any more than the man, whom God has made in His own image.

Our lesson is to direct and use the products of the human mind for good, not for evil. As every man, with growing years, learns

"the black art to dispense

A several sin to every sense,"

every science can be perverted to evil ends, and develop a black magic of its own more

baleful than any of the foul, occult arts that were the spawn of ignorance and superstition in the olden days. Yet it is to the glory of man himself that God has made material things capable of abuse as well as of use and honest profit, that He has given man the free will to choose between good and evil. God did not wish, in Milton's phrase, to make "a mere artificial Adam." Thus, by a sublime paradox, the machine, which seems at first sight to obscure the man, illuminates and magnifies him. Man's inventions are only a step removed from God's creations; and man, whom He made so like Himself, was the masterpiece of His creative work. "What a piece of work is a man! How noble in reason! How infinite in faculty! . . . in apprehension how like a god!"



Comments Original and Otherwise

"Curate"

DR. TEMPLE AND EVANGELISM

A London Church paper has re-printed an article on "Evangelism", by Dr. Temple, that appeared a few years ago. As I read it, I could not help wondering whether under his leadership we might not see a movement inaugurated somewhat on the lines of that which the Presiding Bishop of the American Church is carrying on in the United States.

In the article referred to, Dr. Temple points out that there is need for a new aggressive movement because a large part of the population is completely detached from any form of organized religion. "That this should be so", he says, "is a scandal to the Church; but the usual modes of the Church's activity are so completely pre-occupied with maintaining its own routine, that the aggressive movements can only come by something more radical than official proclamation of the need of it."

Then he goes on to show how impossible it is for the clergy unaided to carry on active evangelistic work. He suggests that teams of witness made up of young laymen should be got together and instructed, so that they could go from one parish to another in a campaign of witness. In this way a torrent of spiritual eagerness might be released. "We have become so anxious," says Dr. Temple, "about correctness; What will the Church Union say? What will the Church Association say? What will Rome say? Why should we care? An orthodox preacher who makes the Gospel dull, shuts the gate of salvation to many; an accidentally heretical prophet who makes it thrilling, throws that gate open. It is not dreadful if crude expressions should be used, if the Church is not committed to them. Why cannot we see the good news carried in every direction by young knight-errants who believe in it and mean to let it guide their lives . . . England will be converted only when the real Church, the regular Church going folk, become witnesses, not only to the faithful by their loyalty but to the indifferent by their testimony. It is not asked that every Church member should actually preach in open places or elsewhere; it is asked that every congregation should be a fount of testimony from

which the witnesses go forth, knowing that its hopes and prayers are with them. May the Holy Spirit once more, like a rushing, mighty wind, descend upon the waiting Church, giving it as of old, the gift of utterance."

And the tremendous importance of such a movement as Dr. Temple here suggests is, that it would mean not only the recovery of the unchurched, but also the conversion of the nominal, conventional Christians, and the one is quite as big a problem as the other.



PERSONAL TESTIMONY

Several English bishops including the present Archbishop of Canterbury have advised the formation and training of groups of men who would carry on a "Campaign of Witness" from parish to parish.

In the last number of the Anglican Crusader I notice an account of such a meeting as reported by Captain K. Baker of the Church Army. In part the report reads as follows:

"Ever since I was converted myself, nearly eleven years ago, I have believed in the power of simple, personal testimony.

Last February at the invitation of Deaconess Bennett and with the approval of the Rector (Canon Armstrong) I conducted a simple testimony meeting after the Sunday evening service at the Church of the Redeemer, Toronto. A goodly number stayed for this and in between the singing of choruses, several testimonies were given. One of those who spoke was a man we have recently helped and who was led to the Lord Jesus by Captain Mason six years ago. This man has spent eighteen years of his life in Kingston, Stoney Mountain and other penitentiaries."

Captain Baker concludes his report with this prayer:

"Oh! Spirit of God, touch us with a great hunger for souls; but, more than that, give us the joy of a perfect surrender to Thy will, for Thy filling. Make us empty that we may have Thy fullness!"

(Continued on page 9)

The New Primate of All England

On the feast of St. George, England's patron saint, The Most Reverend William Temple, recently Archbishop of York, was enthroned the ninety-eighth Archbishop of Canterbury, in the Cathedral at Canterbury, forty miles from the war front. The building showed signs of enemy action and monuments and other valuables wore their drab garments of sand bags while aeroplanes droned overhead during the Service.

The time of the enthronement was a carefully guarded secret, but over 5,000 were present when the new Archbishop was formally seated in the chair which, according to tradition, was used by St. Augustine himself. There were sixty-two Anglican Bishops in the procession as well as representatives of the Orthodox and Free Churches. The Right Rev. James De Wolf Perry represented the Protestant Episcopal Church of the United States and the Right Rev. R. R. Smith, formerly Bishop of Algoma, represented the Canadian Church. Archbishop Germanos of Thyateira represented the Ecumenical Patriarch. The nations represented included Russia, Greece, Yugo-Slavia, Poland, Denmark, the Netherlands, France, Switzerland, Czechoslovakia and U.S.A.

The new Primate prayed "for our enemies, that their hearts and ours may be drawn to God, the Father of all, and that they may be filled with the desire to serve Him, so that peace may be established on a foundation of justice, truth, and good will."

(We hope to print parts of the Archbishop's Sermon in the next issue.)

DR. TEMPLE Archbishop of Canterbury

In the May Church Messenger I made quotations from editorials in English, American, and Canadian papers regarding the recent appointment to Canterbury. Since then I have both heard and read views which so stressed the attitude of Dr. Temple on matters of social and economic reform that they left on my mind the impression that those who expressed these views regarded him as a sort of modified John L. Lewis in clerical collar and episcopal breeches. I have thought it desirable, therefore, to try to set out what he himself had to say on the subject. Dr. Temple has quite recently published a little book with the title "Christianity and the Social Order". It came out as one of the Penguin series. Quotations from it appeared on the editorial page of the Church of England Newspaper, a London Church paper. I tried to get a copy of the book but found there were none in stock locally. I then concluded that the paper above referred to was sufficiently well known and reliable for me to make use of the quotations found there.

The first quotation is as follows:—"If we have to choose between making men Christian, and making the social order more Christian, we must choose the former." Dr. Temple then points out that "there is no antithesis between



the two. There can be no Christian society unless there is a larger body of convinced and devoted Christian people to establish it and keep it true to its own principles."

In the earlier pages of the book he says that "John Wesley had no intention of bringing the Church back into politics, but his revival had that effect. The abolition of the slave trade and of slavery itself were political projects, but they were carried through by Evangelicals with the fervour of their Evangelical faith."

Elsewhere he points out that "The Church is committed to the everlasting Gospel and to the Creeds that formulate it; it must never commit itself to an ephemeral programme of detailed action. . . . It is very seldom that Christianity offers a solution of practical problems; what it can do is to lift the parties to a level of thought and feeling at which the problem disappears."

He sums up his argument as follows:—"This book is about Christianity and the Social Order, not about Evangelism. But I should give a false impression of my own convictions if I did not here add that there is no hope of establishing a more Christian social order except through the labour and sacrifice of Christians in whom the Spirit of Christ is active, and that

the first necessity for progress is more and better Christians taking full responsibility as citizens for the political, social, and economic system under which they and their fellows live."

Truly we have reason to thank God that the man who expresses such opinions as those just quoted has been appointed to the responsible position of Archbishop of Canterbury.

In the same issue of this paper two outstanding men express exactly similar views. Dr. R. J. Campbell, one of England's best informed and ablest writers, in his weekly column, quotes the late Lord Snowden as having said: "The Churches have failed, and so far Christianity has failed, because it has not been realized that the teaching of Christ and His mission on earth were to establish the kingdom of heaven and the reign of righteousness—that is of right doing—here upon earth." Then Dr. Campbell says that no one can find fault with the spirit of this statement, made by a high minded Christian public man. But Lord Snowden has put "the emphasis where Christ Himself did not put it, and where the Gospel preached in His Name does not put it. Civilization at large has been putting the emphasis in the wrong place, and that is why we are slaughtering one another in the endeavour to outdistance one another in the race for material possessions, instead of gathering together in trust and love to the one God and Father of us all."

Similarly the Bishop of Worcester in addressing the clergy of his diocese reminds them: "A mere interest in religion is not the same thing as discipleship. There is a great deal of loose talk about the 'New Order' and a spiritual basis to life. Be it noted, this idea of the spiritual may be just another form of humanism, and widely different from the historic faith in the Incarnation. I sometimes think we are trying to create a Christian World Order without realizing that we have very largely lost the power of making Christians."

I cannot help wondering what the Bishop of Worcester would say about organized religion here in the Dominion of Canada.

J. M. Snowden.



WHAT IS CONVERSION?

That question is asked by Bishop Walter Carey in his little book, "The Emergency Book of Religion". The answer he gives reads as follows:

"Conversion means turning; and in religious matters it means turning away from sin and turning to God. For although most Christians are made Christians by baptism when they are infants, yet when one grows up, one has to decide whether one is going to be a real true Christian or not. Conversion describes the turning point, when a man says to Christ, 'I am Thine, I will follow Thee.' In another little book Bishop Carey makes the statement that the Church without conversion is just as dangerous as conversion without the Church.

If Bishop Carey is right, then it is not exceedingly strange that in the Church of England hardly any one ever refers to conversion except the Captains of the Church Army?

Recent Sayings and Happenings

Dr. Cosmo Gordon Lang, who resigned recently as Archbishop of Canterbury, has taken the title of Baron Lang of Lambeth. He will continue to sit in the House of Lords.

Upon his retirement Dr. Lang will occupy King's Cottage, Surrey, previously occupied by Princess Beatrice. The cottage is one that is in the gift of the King.

* * *

As a further step in the Forward in Service program, the Presiding Bishop of the American Church designated the week of May 3rd to 10th as Christian Family Week. In issuing the call to this observance, Bishop Tucker said: "If Christianity has done nothing else in the world than to show what a Christian home and family can be, it has given to the world the richest and most satisfying gifts man has ever known. To perpetuate the life of the Christian home and family in these days, when every social institution is being shaken, is of vital concern to the Church and our people."

* * *

Back at his Kingsville, Ontario, bird sanctuary after an operation which nearly killed him three months ago, Jack Miner, internationally famous Canadian Naturalist, has completed his 77th year. All over this continent, thousands will wish him many happy returns.

* * *

Miss Marshall, who was governess in the Cripps' family, has just died at the age of 102. She was a strict Cornish Methodist, although her employers were staunch Anglicans. She lived to see her pupil, Sir Stafford Cripps, loaded with honour and entrusted with great power. And it is said that he owes not a little of his deep religious convictions to the governess in the classroom.

* * *

Britain's war budget for the year calls for an expenditure of more than \$23,000,000,000.

* * *

On Easter Day General Douglas MacArthur in response to a message of greeting from the Rector of the Church where he was baptized, replied as follows: "At the altar where I first joined the sanctuary of God, I ask you to seek Divine Guidance for me in the great struggle that looms ahead."

* * *

CONFIRMATION

Two by two from the little church they come,
White girls, like lilies half unfurled,
Boys, lifting their heads to meet the sun,
Newly aware of the fresh green world.
Only a little wind in the sun-warmed clover,
And country peace upon the quiet air,
Nothing to show the great hour is over,
But you can hear that God is there.
Only a little wind stirring the grasses,
As once it stirred that Upper Room,
Is it God, whispering, as Youth passes
Through the glad afternoon?

—FREDA ELTON YOUNG.

(W.A.A.F., England)



Home Horizons

By Charity Mauger



Instead of a Maypole on the ice, this year there are daffodils and tulips abloom in the gardens, not to mention English violets, hyacinths, dwarf iris, various rockgarden plants and even the lilies of the valley are in bud. The snowdrops, crocuses and their companions are but distant memories. It all seems like a miracle; but, then, Spring is a miracle, come when it may. During the last week of April we were able to sit out of doors as in summer, and to enjoy lunch and tea there without flies or mosquitoes.

The sun and air seemed to do more to strengthen Brigid after her long illness than all the medicine and synthetic vitamins she has had prescribed for her. The sun must shine on the uncovered flesh to be remedial.

After a long dry period which recalled painfully the drought of last summer,* we had a prolonged thunder storm last night. As a result the nearby cottages which have been baldly visible were seen today through a soft haze of green, and soon there will be a complete screen of leaves. Our lawn has not been cut as the early spring has made a rush of work for our guardian, and when gazing out, this afternoon, to see if the grass could be seen growing, little mounds in the distance brought the exclamation "Morels". And so they proved to be, enough to make a mineral-rich entree, born, plucked and eaten all within the space of a few hours.

* * *

Housecleaning in Sections and Short Sessions

Women in industry and women in war services generally, has resulted in next to no women-by-the-day, or as domestic helpers in the villages as well as in the cities. So the situation had to be met with a changed method of spring cleaning. It is impossible under such conditions to tackle the cleaning of a large room in one day with all the other duties and interruptions. But by beginning early enough the unpleasant, but inevitable, experience can be spread along the weeks with hardly noticeable upset and with very much less fatigue. Two hours at a time will do one wall or section of a wall, including everything pertaining to that wall, so that there is no return visit necessary. The centre of the room, ceiling, rug and furniture come last and are the most disturbing part, but it is surprising how quickly even this section can be done if there is a man around

to take out and beat the rug, or rugs, wipe the ceiling and wax the floor.

This sectional style of spring cleaning isn't the usual method we freely admit, but it has much to recommend it. There are numbers of household tasks which are annual events, and so need not necessarily be added to the spring tragedy, and by one means and another it is possible to whittle down the traditional accumulation that mars the loveliest season of the year. So why not a New Order in Spring Cleaning?

* * *

Attacker, or Attacked?

Night is the time when Peter, the Persian, most enjoys to walk abroad. Then there is a world much his own, with fear of dogs almost entirely removed. For Peter's convenience a small casement window is left open each night, but braced so that there is only enough open space for Peter's body to go through. The window is seven or more feet from the ground, but below and to one side is the platform of the pulley clothesline, this platform about four feet from the ground, breaking the downward and upward jumps. The take-off from the inside is from a rolltop desk, and is no mean feat, so Peter's return is always heralded by a slight rattle of the rolled section.

One night recently Peter came in with more emphasis than usual and then followed a commotion as though the moon had gone to his head and he was working off high spirits by sprinting after a real or imaginary object. Then he was heard coming up stairs, as he often does to enjoy the foot of Brigid's bed, but it was evident from the sounds that he was not alone. The stairs scaled, there were more alarming thumps and thuds under Brigid's bed; my reading lamp went on at the same instant that

Brigid's slipper found its mark, and from under her bed came a deep-throated, blood-curdling squeal, followed by Peter dragging a rabbit almost as big as himself. Indeed it was of greater girth, but shorter, but he seemed to have it so securely pinioned that we thought the scream had been its deathcry. Knowing that we could do nothing to put the poor creature out of its misery we ordered Peter to take his prize downstairs, and then crouched like cowards under the bed clothes, hoping each thump and thud below would be the last. Finally there came silence and later the return of Peter who seemed to be ready for the sleep of exhaustion.



It was with many qualms that I came down the next morning and gingerly searched for the remains. Of the rabbit there was no trace, but of the night's jostle there was ample evidence. Under the window sill on which they had rested lay a much-prized winter garden in a fish bowl, now in many pieces, and a much broken begonia with many pink blossoms strewn about.

Just as Peter strolled nonchalantly downstairs Brer Rabbit emerged from the bath room where he had hidden under the tub. Peter gave chase, but his attack was a mere feint and at a safe distance, so it was quite evident that honours were easy and neither opponent wished to re-engage the enemy. After considerable manoeuvring the rabbit was herded into the kitchen where he hid in every corner and knocked several packages of soap and cleaning powders onto the floor with his wild jumps, before sensing that the open door meant freedom. When he did his frantic joy was evident, and off he went with a limp in his leap, but not much the worse for wear.

We have never been able to decide how Peter got the rabbit in the house. Brigid thinks the rabbit clung to Peter. I think Peter won the first round in attack and had a half-stunned burden. But our neighbour suggested that the rabbit followed Peter on his own power, and that seems a very plausible explanation. But a ferocious rabbit is something new to us.

* * *

Spiritual Growth Under Oppression

Of all the books with the war as motive which we have had—and our good librarian friend sends us many—the smallest volume of John Steinbeck entitled "The Moon is Down", has left the deepest impression. It is a composite picture of an invaded people, taken by surprise and mentally dulled at first by the shock, a small coal mining community which might be any group of working folk in any land. There is an automatic continuance of daily life while each individual soul struggles to an understanding; then comes a passive resistance, a quiet ignoring of the conquerors that has a devastating psychological effect on the younger officers who have been trained to the role of acclaimed and accepted overlords. It is all so quiet, so unheroic, so lacking in expressions of patriotism on the part of simple citizens whose spiritual growth is rapid in the atmosphere of oppression.

Recent reports from occupied Europe seem to prove Mr. Steinbeck's theory of the effect of the quietly silent, unconquerable manner. It makes the simple little story a tremendous comfort and encourages the average, timid, everyday person to hope that under similar circumstances he or she might be found to possess a love for freedom and fair play and spiritual expansion which would transcend petty personal fear.

* * *

The Veterans' Defence Corps

This space is delighted to learn that through information given in Home Horizons some months back a group of the Spiritual Defence Corps of Veterans has been formed in a large

city parish. When the leaflet, suggesting the part which those too old for active participation in the war effort might follow, came from England, it seemed to supply a definite need, and at the same time provide a worthwhile channel for unphysical activity. In Great Britain the age limit for active service is 65; we can only hope it will be advanced in Canada.

Briefly, once again, to explain the V. S. D. C.—two retired Church workers, Miss Marcia Rice, of 4 Moreton Road, Oxford, a former Head Mistress of a school, and Canon Wimbush, felt that the banding together—without organization or expense beyond a voluntary donation for printing when the explanatory pamphlet is desired—of those over 65, and invalids, as members of a Veterans' Spiritual Defence Corps, to unite together in daily Thanksgiving, Prayer and Action. The simple fact that one is part of a united effort to have the world "bound by gold chains about the feet of God" is very helpful it has been found. Miss Rice has consented to keep a register of membership and to send out the pamphlet, but there was no more than the initial suggestion, and the hope that the Fellowship would grow simply by one member telling others. This may have been expanded later, but so far no additional pamphlets have been received.

Some suggested form of prayers would probably be welcomed by members, but these could be issued locally. It would seem that individuals, or groups, might use the Corps as most beneficial to their needs and purpose. The Bishop of Oxford wrote for the original pamphlet, "The idea seems to me a very beautiful one, which will be welcomed by all who come within the proposed scope of the Corps. I pray that God will use it as a powerful instrument for the victory of righteousness in this present terrible conflict."

* * *

Home Making As War Winning

Homemaking and housekeeping are acknowledged to be war services of the first order, one of the war jobs indeed that has definite, constructive action for postwar solidity. It is wise advice when the leaders of practically all branches of women's service say quite definitely that a woman who has a home and family as her responsibility should consider it her first duty.

The war has speeded up Food Facts and the dissemination of information about the body's needs and the effects of various foods, so that we can group, with fair accuracy, the daily requirements for health. This is all very much to the good, but let us avoid too hasty acceptance of glib assertions of which we have no basic knowledge.

Vitamins, for instance, have become daily companions for most of us who have recently discovered that our bodies, like machines, should be replenished with the ingredients necessary to functioning and wear, and not clogged with superfluous facts. But do we differentiate between natural and synthetic vitamins, and the benefits of the former and possible danger of the latter? Because we demanded white flour,

white sugar, packaged shortcuts to nourishment, and time-saving, devitalized substitutes, we cannot now switch back, without disruption, to natural foods entirely, so laboratory elements must be forthcoming to meet the new demand for food that is something more than a pleasant pastime. Machinery to produce refined, denuded white flour was installed in almost every mill where formerly entire grain flour was produced. Now the white flour must be reinforced after having been separated from its own health-giving properties.

An English writer in *The Dairy Farmer* of London, England, Dr. Halliday Sutherland, says in a semi-sarcastic article on Vitamins:

"If British housewives are to learn how to cook what will happen to the great British Patent Medicine Industry?" And again,

"Take for example this proposal to feed the army with potatoes cooked in their skins. By this method the food values are being preserved instead of being thrown into the dustbin. As the head of a great drug combine said to me, tearfully, 'If this method is applied to all vegetables it will do irreparable harm to our most profitable national disease!' Further, it will arrest the development of another important and profitable national industry—the Vitamin Trade."



Comments Original and Otherwise

(Continued from page 4)

THEY HAVE NEITHER FAITH NOR FIRE

That is the statement made editorially by the *London Spectator* about English people of today—they lack faith and fire. What is wrong may be a matter of diagnosis, but that the wrong is there cannot be disputed. "Virtue for some reason has gone out of us. The national fibre is unmistakably different from what it was in those days in 1940 which the Prime Minister could speak of, in accents that carried universal conviction, as our finest hour." And the change according to this editorial is not for the better. An evidence of this is to be found in the tendency to sit in padded chairs and write letters to the papers calling for a concentrated air offensive against Germany, and wonder is expressed if the brave young fellows who would have to face death in carrying out such an offensive, will find much comfort in the thought that they are making life safe for the crowds that pack Albert Hall for a boxing concert, with 750 parked cars to deride any idea of petroleum economy outside.

As I read this article I could not help thinking about the crowds waiting outside a Canadian skating rink for hours in order to purchase tickets for a hockey match, and thinking too about the stories that reach me from time to time about cocktail parties. Whatever may be said about this form of entertainment in ordinary times, it does seem out of place in the strenuous days in which we are living. Particularly is that true in the case of people holding important positions in the community. The fact

that we who are living comfortably at home are indulging in cocktail parties as usual, won't give either "faith or fire" to the men who are facing death in our defence.

FORWARD DAY BY DAY

(Monthly Selection)

St. Mark 12:28-34

LAWS OF LIFE

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Many people have recently asked, "How can I believe in God with all this cruelty and suffering in the world?" A keener thinker has said, "Had this world-crash not come, I must have doubted God."

In a newsreel we saw the magnificent Tacoma bridge swaying and buckling in a high gale. At last the tortured roadway cracked in two and whipped down into Puget Sound like a pair of giant flails. Why?

The engineers know why. Nothing wrong with the great towers. The powerful cables held. But the side-sway, the tendency of the roadway to ripple under rhythm beats and wind stress had been miscalculated.

With biting cleverness Chesterton says: "When a fool jumps off a cliff he doesn't break the law of gravity; he illustrates it!"

Our civilization had plenty of materials—more than any other age—but erected contrary to God's purpose. The crash has cost untellable millions of lives. But what if the crash had not come? Could we still believe in a wise and good God, a God who is not mocked?

I would like also to quote from another paper this letter written by one of the three men who lost their lives returning from the Antarctic in the year 1912. It is indeed an epic of courage and faith.

"March 12, 1912. To my beloved wife: Life has been a struggle for some weeks now on this return journey from the Pole . . . Today may be the last effort . . . Don't be unhappy, all is for the best. We are playing a good part in a great scheme arranged by God Himself and all is well. God be with you. My love is as living for you as ever. I leave this life in absolute faith and happy belief that if God wishes you to wait long without me it will be to some good purpose. All is for the best to those that love God, and oh, my Ory, we have loved Him with all our lives."

What a lot people miss who miss Forward Day by Day.

THE ANGELS MUST WEEP

In the church Times there has been a somewhat extended correspondence about the proper place in the Liturgy of the Gloria in Esclasis. This moved one correspondent to write as follows:

Will I shock you, Sir, if I say, "What does it matter?" We are faced today with the un-

(Continued on page 13)



JUNE

1. Justin, Martyr, 150
5. Boniface, Bishop and Martyr, 755.
7. FIRST SUNDAY AFTER TRINITY.
9. Columba, Abbot of Iona, 597.
10. Margaret, Queen of Scotland, 1093.
11. **St. Barnabas, Apostle and Martyr.**
14. SECOND SUNDAY AFTER TRINITY.
Basil the Great, Bishop, Doctor, 379.
21. THIRD SUNDAY AFTER TRINITY
22. Alban, Martyr, circ 303.
24. **Nativity of St. John the Baptist.**
28. FOURTH SUNDAY AFTER TRINITY.
Iranaeus, Bishop of Lyons, circ. 202.
29. **St. Peter, Apostle and Martyr.**

Princess Elizabeth was confirmed by the Archbishop of Canterbury on March 28, in the private chapel of Windsor Castle.

The King, Queen, Queen Mary and Princess Margaret attended the Princess Royal.



THE OPEN CHURCH

Is it worth while to keep the church open every day for private prayer and meditation? Most of our churches, we believe, are open most of the time; but some rectors still seem to think that a church is supposed to be locked on weekdays. Here is an anonymous letter recently received by the Rev. Dr. David B. Matthews, rector of St. Paul's Church, Brockton, Mass., which shows the value of keeping the church open.

"Not being a member of your church, I am a stranger to you; but to the Lord Jesus Christ our Redeemer, I am no stranger. Many times have I during weekdays knelt in prayer in your church, laying my burdens at His Holy Feet. Much comfort have I enjoyed in so doing. So will you please accept this my small offering? Please use it in your church work where needed most. Wish it could have been much more, but because of illness I have been unable to work for the past six months. Perhaps the amount does not count as much as the heart with which it is given."

—*The Living Church.*

Prayer: O God, whose living Spirit is ever about us like the air we breathe, help us to open our hearts to Thy renewing power. By the inspiration of Thy Holy Spirit may our weakness be changed into strength, and may our fears give place to courage and all our life be filled with confidence and hope—unconquerable! Through Jesus Christ, our Lord.



MR. AND MRS. KATO

The following information has been forwarded to Church Messenger for publication.

While I was in Ottawa, after having Mrs. Kato under instruction for a year, I baptized her. After a preparation lasting some months, I presented Mr. and Mrs. Kato for confirmation. They were confirmed in St. Alban's Church by the late Archbishop Roger. From that time until they left Ottawa they were regular communicants in the above church. From letters which I received from them after their return to Japan I gathered that they maintained their communicant standing: Mr. Kato never considered himself a Presbyterian, he said to me "I was just baptized." He was anxious to receive the completion of his baptism through the medium of Confirmation. During my instructions I tried to teach them that they would be members of the Holy Catholic Church of Japan—something that made a strong appeal to them. I should like to have definite guidance before I would believe the story regarding suicide.

ARTHUR H. WHALLEY.



RULE FOR A MOTHER IN WARTIME

A ten point rule for a mother in war time, written by Mrs. Ernest G. Stillman, prominent churchwoman, was read recently by Mrs. Franklin D. Roosevelt in her Sunday broadcast.

1. Before you turn on the news or open the mail, turn your heart to God, even if only in Fr. Huntington's brief prayer, "I will give thanks to God today. I will give myself to God today. I will ask God to help me today."

2. Keep breakfast cheerful and allow no controversy or personal criticism at any meal.

3. Buy wisely. Practical clothing. Healthy and simple food.

4. Remember that working for your home and family is working for your nation, but give your free time to the community.

5. Stop parties but increase simple hospitality, especially to service men and their families.

6. Walk in the fresh air a few minutes every day.

7. Look at beauty every day, if only the bare branches of a tree beside the park.

8. Hear real music every day, if only a lullaby on the radio.

9. Relax before the family comes home, and be ready to meet their problems.

10. Before turning out the light, lift your loved ones near and far, your country, and the whole world to the Divine Mercy, and end your day saying, "Into Thy Hands I commit my spirit."

Mrs. Stillman is a member of the Episcopal Pacifist Fellowship. She has three sons, one in the army, one in the navy, and one in an airplane factory.



One Communion and Fellowship

June

*WHILE THEY BEHELD.
JESUS WAS TAKEN UP:
and a cloud received him out
of their sight. Acts 1:9,*

A small group of Jews were "lifting up their eyes" and "while they beheld, Jesus was taken up; and a cloud received him out of their sight." It happened on Mount Olivet, just outside of Jerusalem. With the physical eyes they saw Him no more.

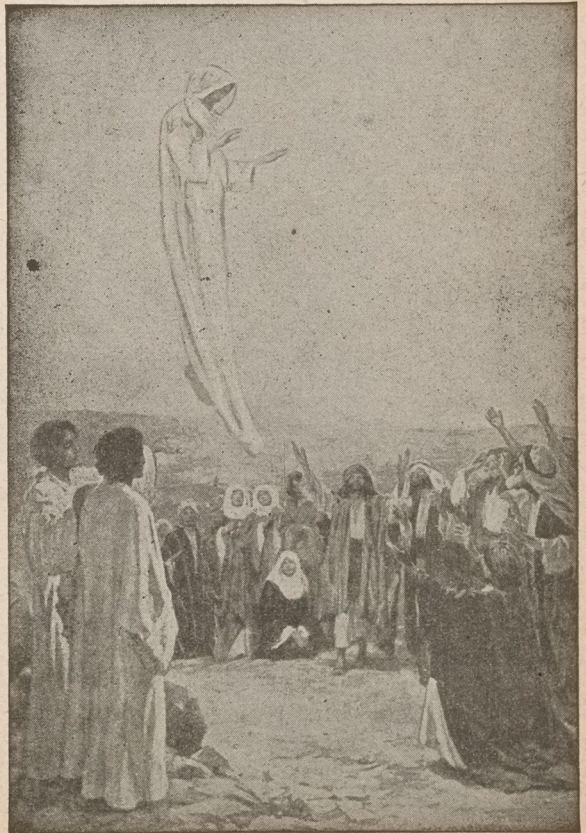
"Jesus was taken up". Science tells us that there is no such thing as "up" or "down"; but on account of our limitations of thought and speech, like children, we have to say "Jesus was taken up" into the spiritual world which is all around us.

Perhaps it may surprise you that the very first words Our Lord spake after His resurrection to Mary Magdalene were about His ascension and His message to His Apostles was about His ascension also. He did not mention His resurrection at all. The Ascension seemed to be the uppermost thought in the mind of the risen Lord. He longed to ascend. His human soul looked forward passionately to the moment when He would find Himself face to face with the Father. He longed for the beatific vision of the Father. Simply and calmly He said to the Apostles in the Upper Room:—"I came forth from the Father and am come into the world; again I leave the world and go to the Father."

The inspired writer in using the words "Taken up" would teach us that Our Lord's work on earth was entirely satisfactory to the Father. "This is My beloved Son, in whom I am well pleased." Moreover He takes up with Him that which had never been in heaven before—our human nature. There stands in the Presence of the Father the Perfect Man; whose character had been perfected in the only possible way—through the stress and strain of temptation and trial. He had the opportunity of choosing the good instead of the best and He chose the best at a tremendous cost. He is clad in the best robe, perfect humanity. That best robe had been woven by Him through pain, sorrow, tears, agony and blood. It is in very truth the best robe of perfect righteousness. As the blessed Son looks back upon that life on earth and the joy that was set before Him His human soul is satisfied. He has taken the best robe into heaven not for Himself alone but

that, through His Spirit, He may cast that robe on everyone who shall accept Him as Saviour and Lord.

Over and over again in the New Testament we are told that Our Lord sat down on the right hand of God. It is good for us to remember this truth; this symbolic language that Jesus Christ is seated at the right hand of God. A Man is seated there upon the throne of God. It means that Jesus Christ is not absorbed into the Godhead, as Buddhism would strive to teach. He has not ceased to be a Man. He is still a Man with a distinct human soul. "He has only passed into another mode of existence" as the learned Bishop Westcott reminds us. He has the same human name JESUS by which we address Him. It is the Name which brings to our mind all His tenderness, His compassion and His wisdom. He suffered and therefore can sympathize. He died and rose again. "This same Jesus" said the angels to the Apostles. It is good for us to remember that He who passed through all this is the GOD-Man—Jesus Christ. How comforting to the dying man as he looks back upon his life; its faults and its sins! And looking into the future he knows he will stand before the judg-



ment seat of the GOD-Man, bone of our bone and flesh of our flesh. He will be judged by One who has been touched with the feeling of our infirmities and is not ashamed to call us brethren.

That is not all. "Jesus is taken up" to come back again as He never did before. The Ascension is not the end but the beginning of the new race of men and women—The New Order—whose lives are being transformed into the very image of the Lord Christ through His indwelling Spirit. It is the fulfillment of the ancient question:—"What is man that thou art mindful of him?" It means that man is intended to rise to the very highest rank of created beings; to be on the right hand of God. In Christ's ascension we get a glimpse of the glory that shall be in the ascent of Man. For the Humanity is not separated from the Divinity. It is the fulfillment of Christ's prayer:—"I will that where I am there they may be also."



DIOCESE OF ATHABASCA

St. John's Residential School

The Bishop visited the Indian Residential School at Wabasca at the close of February. He was able to motor from Peace River to Slave Lake though the snowdrifts were very deep. Twice on the journey, the car went into the ditch. At Slave Lake the Bishop was met by Rev. Norman Middleton and Maxley Nahaimoo with their dog teams and by early morning everything was ready for the journey, over the trail of one hundred miles. The journey across the Lake (twenty miles) was rather chilly and the usual trail was obliterated by the bitter wind and the snow. However, the temperature moderated and the journey inwards was made in two days. At the Service of Confirmation on the Sunday, twelve (12) candidates from the School and one adult were presented for the sacred rite.

The Bishop was also able to visit many of the Indian families in their homes.



Dear Mr. Editor,—

In the March number of the "Church Messenger" there was a review of the pamphlet, "French Canada at War" by Jean-Charles Harvey, in which the reviewer accepted at its face value the statement given on page 11 of the pamphlet, which reads as follows:—"From this picture it would seem that Quebec, from the point of view of voluntary enlistment, can bear comparison with Ontario and can look down upon an almost exclusively English province on the Pacific Coast."

This statement was based on the figures obtained from the recruiting campaign of last summer, where the quotas asked for from each military district were based—not on the population of each district, but on the numbers of people who had already enlisted from that district. Thus those districts which had enlisted many men were asked for a large quota, and vice versa.

In the interest of truth and fairness I think you should publish the official figures released

to the press on March 23rd, too late for your April edition. These figures are based on actual population, which is the only fair way for a comparison.

Enlistments per 10,000 Population

	Active		Air		
	Army	Navy	Force	Total	
Nova Scotia & P.E.I.	366	65	64	495	
Manitoba	308	25	157	490	
British Columbia	324	47	112	483	
New Brunswick	324	23	81	483	
Alberta	301	24	119	444	
Ontario	294	25	107	426	
Saskatchewan	228	18	120	366	
Quebec	158	13	33	204	

These figures speak for themselves.

To be fair to Mr. Harvey, one should read his open letter to Mr. Mackenzie King in his paper "Le Jour", where he gives some very sound reasons to account for the slowness of Quebec's enlistment. We need more understanding, and less criticism of Quebec's position.

Yours very truly,

Elton Scott,

Lennoxville, Que.

Editor's Note:—The review mentioned was a "review" and contained a statement of the contents of the pamphlet intended to call attention to the pamphlet. The pamphlet did not pretend to deal with per capita enlistments, but with "French Canada at War". While it must be remembered that those enlisting in the Province of Quebec are not all of French origin, people outside Quebec must not get the opinion that French Canadians all oppose the prosecution of the war and are not loyal to their country.

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Comments Original and Otherwise

(Continued from page 9)

doubted fact that the majority of confirmed members of the Church never hear the *Gloria* in its right or wrong place, for they are never present at the Holy Communion.

Recently, I asked, individually, sixty-two Service patients in a War Emergency Hospital, all nominally, "C. of E." if they had been confirmed. Thirty-seven answered "yes"; but of these only one had remained a communicant, and he had not made his Communion since joining the R.A.F. a year ago. Yet we bother about the correct place for the *Gloria in Excelsis*! How the angels must weep—or laugh!

Cyril H. Golding-Bird.

Tilmead, Cobham, Surrey.

O Eternal God, Who by Thy Son Jesus Christ didst establish the family of Thy Church in all the world, breathe upon it anew the gift of Thy Holy Spirit, that, awakening to Thy command, it may go forth in lowly service, yet in conquering might, to win mankind to the love of Thy Name; through our only Saviour, Jesus Christ.

NOT A SERIES OF REVIVAL MEETINGS

In reading a diocesan magazine the other day I came across a report of a diocesan convention in which the statement was made with evident approval; "The convention was not a series of Revival Meetings."

When, however, you have men like the present Archbishop of Canterbury and several others of his type, making the statement that the majority of the English people have no connection with any form of organized Christianity, when the Presiding Bishop of the American Church has announced that in that nation there are sixty millions of unchurched people, and a Canadian Bishop telling us that one of the things that impressed him on a deputation tour, was the general indifference that existed, then I cannot help wondering whether "revival" is not the thing most needed although there may be places where only an earthquake could be effective.

WHAT CAN A LITTLE CHAP DO?

Here are some lines that I came across the other day. I pass them on to my young boy friends and to one little chap in particular.

"What can a little chap do
For his country and for you?
He can fight like a knight,
For the truth and the right
That's one good thing he can do.
He can follow the Christ, the King."

A SELF-CENTRED CHURCH

That is the heading of a section of the last report of the M.S.C.C. General Secretary which was adopted by the Board of Management. It read as follows: "A letter received from an aged and revered priest of our Church, one who has been a staunch supporter of M.S.C.C. from its inception, gives ground for some concern. It reads in part as follows: 'I rejoice that the Church is offering to relieve the Societies in England of their grants to Canada. The news has greatly cheered me. It is a great

step in the right direction toward self-support, and one long overdue. But I am uneasy about the shift of emphasis which this action has meant; for the emphasis now seems to be too much on caring for ourselves in Canada to the neglect of the appalling need outside. By all means let us have self support, but God helps us, if we allow ourselves as a Church to be self-centred."

On that letter the General Secretary makes the following comment: "There is sufficient truth in this warning to cause us to pause. Canon Tucker, in the early days of M.S.C.C. once pointed out that the existing ratio between the expenditure in Canada and overseas was that of two to one. This he contended was a very fair proportion which has been maintained over a considerable period of years. But it is now no longer true. The expenditure overseas is showing a sharp decrease, while the expenditure in Canada is showing an even sharper increase. Add to this increase the amount to replace the English grants, and the proportion becomes radically different to what it has been for so many years. The fact becomes the more significant when it is realized that the number of missionaries supported overseas by M.S.C.C. is now less than half the numbers of a year ago. We do well to beware of a self-centred Church. We need to think in world terms, of a world in dire need, of Good News for "all the world", and for "every creature" and of a Church which is "the whole congregation of Christian people dispersed throughout the world."

PRETTY SMALL BUSINESS

Quite recently my attention was called to the fact that a young inexperienced domestic earning only \$25.00 a month had been induced by a high pressure insurance agent to take out an insurance policy or bond which obligated her to the payment for 41 years of an annual amount of something more than \$100 a year. The likelihood of marriage brought it home to her that this was a very unwise undertaking. She had then made three payments—a total of \$300. If she surrendered the policy she would get in cash \$116. The company would keep the balance. I wrote the president, saying that I found it difficult to believe that any body of directors would be willing to earn dividends by this method of getting hold of the hard earned cash of inexperienced young women. He replied that he would have the matter investigated. That was more than a month ago. Since then I have heard nothing further though I wrote again, which would seem to indicate that the president and directors were satisfied not only to earn the dividends but their own remuneration by the method indicated.

That is a sample of the sort of thing that makes some people curse capitalism and the profit motive.

The transaction, of course, was all quite lawful but it strikes me as a very small, mean way of making money.

Possibly the publication of the facts may save some other young people from the influence of high pressure insurance agents.

(Continued on page 15)

The New Hostel

For

The Girls of the Criminal Tribes At Kangra

"Hae! Hae! Kaisi aijib jagah yih hai!" In English this would be "Alas! Alas! What a strange place this is!" These words came from the mouth of an Indian child, who was one of four girls, chatting together on the Mission Compound in Kangra some months over ten years ago. "I don't know how we shall ever be able to live here, when we have to do lessons in school every day, and are not allowed to wander about the bazaar alone as we please," the speaker continued. The other three girls agreed, and poured forth in their own words their feelings of homesickness and longing for the life in the Criminal Tribe.

This group of girls, ages ranging from twelve to eight years, were just beginning their new life in the Kangra School, and were finding it rather difficult to adjust themselves to its rules and regulations. As they had never tried to concentrate their minds on any subject before, and had never had to do anything in a given time, it was not an easy thing. But in a few short months such a wonderful transformation had taken place, that when the Annual Inspection of the School took place, the Government Inspectress could scarcely believe that they had come from the Criminal Tribes so recently.

Who are these Criminal Tribes? And how did the Canadian Mission first begin to work among them? These are questions often asked by people in Canada.

In India there are a large number of these people who for years had made their living by thieving and robbery. Finally they were gathered into settlements, made wards of the Government and put into the care of Christian missions or other agencies for training in trades and general uplift. In 1920, one such settlement near Palampur was given into the care of the Canadian mission. Some of them were employed all day in the Tea Plantations nearby. Most of the boys were allowed to live in the Hostel at Palampur where they learned cloth-weaving and simple tailoring and carpentry. As a result of the Christian instruction many

of them were baptized. The girls went to night school taught by an Indian teacher and supervised by the women missionaries from Palampur.

In 1931, after twelve years of good behaviour in the Settlement, the older people were given their freedom, and sent out to work as labourers on farms of the district. Thus the whole Settlement was disbanded. Some of the girls were

handed over to the Mission for Christian training, and a Hostel was opened for them in Kangra.

The four girls mentioned in the beginning of this article helped to form the nucleus for the New Hostel. Later on, in 1933, three girls who had lived in the Christian Girls' Hostel since 1930, and had been baptized, and two or three others, were added to the four, and a building becoming vacant, they were all moved into it. So began the Hostel in Kangra for the girls of the Criminal Tribes, known as "The New Hostel".

Through a bequest from a friend, about four years ago, the New Hostel building has been greatly improved, and is now light and airy. It is situated in a very lovely part of the Mission compound, overlooking part of the beautiful valley, where a mountain stream rushes on its way over rocks and stones, until it reaches its goal, the great Beas River.

The New Hostel is run in conjunction with the Christian Girls' Hostel in Kangra. At present there are ten girls in the former and forty in the latter Hostel. The children of both Hostels attend the same Day School in which they share studies with their Hindu, Moslem and Sikh companions, making a total on the School Register of 182 children.

Some of the former members of the New Hostel have been baptized and confirmed, and several have married, and are now living in various parts of the District with their husbands and families. The children of these Christian parents join the Christian Girls' Hostel when they arrive at school-going age. Six such girls are members of that Hostel at present.

Each girl takes her turn at the simple domestic duties around the Hostel. They are busy from 6.30 a.m. with their duties, their studies, Scripture



The Two Young Teachers

teaching, devotional periods, Girl Guides, Blue-birds (Brownies) and games until it is time for sleeping under their white tent-like mosquito nets out in the bright moonlight of the garden.

It is over ten years since the conversation between the four girls, with which this article opened. The first speaker is now a girl of twenty-two, and can scarcely believe that she ever thought that her old School was a "Strange place"! She finished her course in it a little over two years ago, and together with another of that group of four, has completed a two year Junior Teacher Training Course at a Normal School, in the Plains of the Punjab, and is now a teacher in her old school—a one time Criminal Tribes' girl teaching Brahmins and other high caste Hindu children, as well as Moslems and Christians. She is a *real* Christian, a baptized and confirmed member of our Church. From her early years when home for holidays, she has sought to win for Christ her parents and brothers and sisters by leaving with them prayers and Bible reading. Owing to her influence and exertions her parents have been persuaded to send her four sisters into the New Hostel. One of them is now a baptized Christian, and was confirmed by Bishop Bannerjee last winter, and the other three, we hope, will be baptized later on. For some time this elder sister has been longing to get her young brother of thirteen years into the Palampur Mission High School which was already filled to capacity. Nothing daunted, however, his sister took him herself this summer to the Rev. Geoffrey Guiton, feeling sure that when he would see such a likely lad, he would do his best to find room for him in the autumn. Her hopes were realized, and now he is a member of the Palampur High School Primary Department, and his sister is well content. The parents are not yet Christians, but their daughter is still praying and trying to win them.

The other girl of the group of four, who took the Teacher Training Course, is also a Christian teacher in the old school. She is very proud of a brother, who is a Christian, has passed his Matriculation examination from the Palampur Mission High School and through Mr. Guiton's help is now in the Indian Navy.

Not all the girls of the New Hostel have turned out as well as these two girls—a few have brought sadness and disappointment by lapses in their Christian lives, but on the whole, there is much cause for thankfulness and encouragement in the work amongst them.

By Mrs. Audrey E. DeBlois,
Principal of the Girls' School, Kangra.



Comments Original and Otherwise

(Continued from page 13)

GOOD LABOUR LEADERSHIP

Contending labour factions in the United States recently buried the hatchets that they wielded over one another and over the public for the past several years. In the city of Pitts-

burg the leader of the American Federation of Labour and the leader of the Congress of Industrial Organizations, stood on the same platform, their arms figuratively around each other, and they jointly pledged allegiance to the United States and to co-operate peacefully.

From one point of view this reconciliation may be looked upon as brought about by the war, but war or no war, it is very doubtful if it would have taken place had John L. Lewis remained as president of the C. I. O. After he resigned and Philip Murray was elected in his place, he tried to retain actual control, while Murray nominally filled the office. Fortunately, Murray was too big a man to allow that.

THEY ARE IN HIS ARMS

Circumstances prevented me from attending the mid-day service on Good Friday so I got down a series of Good Friday addresses that I have always liked. The book is called "Echoes of Calvary" by Alfred Thomas. In the first address I came across this paragraph.

"Very soothing is the rest of those who taste the forgiving love of our Divine Lord. *They are in His Arms.* A child lay dying in his little bed, tossing to and fro in strong fever. Bending over it the mother tries all she can to soothe and assuage the suffering. She speaks of the *brightness and splendour* of heaven. "But mother the light would hurt my eyes—I couldn't bear it." She changes the thought and speaks of the *music* of heaven, the golden harps, the rejoicings of the multitude, as the sound of many waters. But a little sob rises, "Mother, I couldn't bear the noise". In despair she lifts the child in her arms, and gently lays the restless head upon her breast. Presently a whisper reaches her ear. "Mother, if heaven is like this, I should be glad to go." Even so does the great and gracious Saviour receive the weary, fevered, restless souls into His bosom, puts His pierced hands round them—and gives a rest the world cannot give and which it cannot take away. May He do this for you and for me—it can be done even now—and His shall be the everlasting praise."

THAT STEWART FAMILY

The other day an item appeared in the daily papers with the heading, "Three Missionaries Killed". There I read that the Colonial Office in London had learned that three C. M. S. missionaries, Rev. E. W. L. Martin, Mrs. Martin, and Rev. H. A. Wittenbach had been killed in Hong Kong during hostilities. The item also stated that Mrs. Martin was a daughter of the Rev. Robert Stewart, who with his wife and other missionaries was murdered in Fukien in 1895. All the members of that family have given some years of service to China. Some months ago I told something of the visit to Canada by Mr. and Mrs. Stewart the year before their death. We had them with us for three days. That was 48 years ago. The impression they left still exists.

One Hundred Years Ago

British Emigration. During 1842, 64,000 persons came to U.S.A. and 53,000 to British N. America (S.P.G. Report 1843).

Riv. du Loup, Que.: The Rev. E. S. W. Ross will proceed to Riv. du Loup in October and next June will resume his duties at the Quarantine Establishment, serving the few troops at both places. (S.P.G. Letters). **St. John's** Rectory becoming vacant through the death of the Rev. Baldwyn, the Law Officer of the Crown was directed by His Excellency to prepare the necessary instruments for appointing the Rev. Wm. Dawes to the vacancy. (Public Archives).

Montreal Events: Bishop to S.P.G.—Reached M. on the 29th June 1842 and left it July 11th. On the 3rd an Ordination; on the 6th a Visitation of the Clergy (both in Christ Church); on the 7th a Public Meeting in the National School House for the formation of the Church Society of the Diocese of Quebec (preceded by a service in the church); on the 8th was to lay the first stone of a new Chapel in the city (**St. George's**) 90 feet in length; on Sunday the 10th, preached in **St. Thomas Chapel** (just completed, capable of holding 900, with a school-room beneath it). It is a proprietary chapel, not consecrated, but I trust it will be regularly established under Church auspices. It is served by the Rev. W. Thompson, a truly zealous man, with my sanction. **Trinity Chapel** was opened in 1840. Besides these three, there is a temporary one, regularly served in **Griffintown** suburb. (S. P. G. Letters.)

Montreal Ordination: On 3rd July 1842 Deacons: Jos. A. Allen of T. C. Dublin, and Chas. Morice. Priests: the Rev. D. Falloon of Clarendon, Rev. R. G. Plees of Russelltown. Mr. Allen will replace the Rev. Mr. Parnter (who goes to Montreal) at Huntingdon, and Mr. Morice, the Rev. W. Bond who goes to Lachine.

Montreal Visitation: 50 clergymen answered the roll and approached the Communion rails in Christ's Church to hear the Bishop's Charge on July 5th, 1842.

Church Society of Diocese of Quebec: Montreal, Thursday, 7th July, 1842, Divine Service and sermon by the Rev. G. Mackie in Parish Church. A public meeting was held in the National School for the purpose of establishing a Diocesan Society in connection with the Church of England having for its object: Provision of Spiritual Instruction by Missionaries;

The Education of Children in Weekly and Sunday School; and The Circulation of Holy Scripture, Common Prayer Book and Tracts. The meeting was well attended by a number of ladies and gentlemen of the city of the highest respectability. The resolutions forming the Society were proposed by Chief Justice Reid, Mr. Justice Pyke, Mr. Justice Gale and others and were the same as were carried at the meeting in Toronto (For full report see "The Church" of 22nd July 1842).

Ottawa District: St. David's Church, Easton's Corners, Wolford Township. For account of laying of corner stone on 16th May, 1842, see "The Church". Col. Burritt read the inscription. Rev. E. Morris in charge. (11th June 1842).

March: Bishop Strachan to M. Wilson and Thos. Hardy of Huntley, concerning the vacancy (the Rev. J. Johnston of March 1840-41 moved to Aylmer and in the fall of 1842 the Rev. Matthew Ker was appointed): To San. Clark of **Trafalgar** promising them the assistance of

Rev. R. J. MacGeorge of Streetsville; to the Rev. John Pentland of **Whitby and Pickering**, appointed 1841 saying it would have been wiser to have built two instead of three churches; to R. Brown, Katesville, about land for the church there; to Wm. Reynolds of **Elora** promising money towards finishing a church there, but cannot send a clergyman. (Strachan Letters, June 1842.)

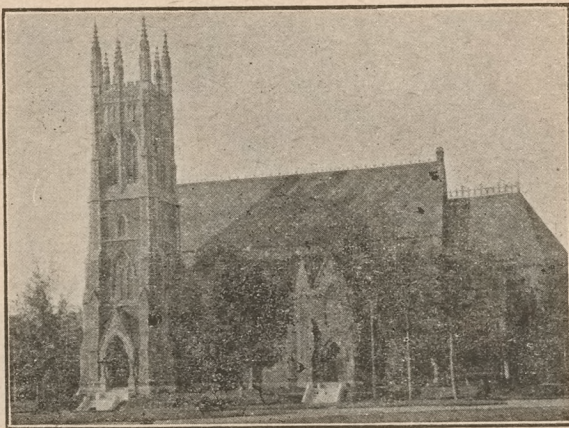
Toronto Church Society: Land Donations to the "Church Society"; The Bishop of Toronto gave 1,000 acres and another 1,400 acres were given by others. Great activity in favour of the Society was displayed by church peoples and branches formed in various places during June 1842.

Quebec Church Society: It is only through an accident that the Diocese of Toronto anticipated that of Quebec in the formation of such a Society. "The Church".

Mosa, London District: Abraham Francis, Surgeon, gave land for a church which is to be up in May next.

Zone, Chatham District: An Irish churchman of the right stamp describes whole families emerging from the tangled forest upon an ox-sled, the faithful husband at the head of the oxen, to hear the word of God. The church is to be done in June 1842. "The Church".

Port Stanley: Bishop Strachan to Rev. M. Burnham asking him to visit country between



St. George's Church

Dunwich and Colchester. Hopes to send clergymen to district in the fall. Thanks Col. Burwell for offer of land for a church. (Strachan letters June 1842).

Red River: C.M.S. Journals: Alarm from the supposed hostility of the Sioux Indians. June 28, 1842. This week the whole Red River Settlement has been in a state of alarm, on account of the Sioux Indians, a very savage people, who are in the neighbourhood. It is generally supposed that their object in coming here is to kill the Indians of the Saulteaux Tribe, against whom they have hostile intentions. They have made no public attack hitherto in any part of the Settlement. They are a great nation, spread over a vast tract of country between the Mississippi and Pembina. (Mr. J. Roberts). July 7. There is no further intelligence respecting the Sioux Indians. It is to be hoped they have now gone back to their territory. (Rev. J. Smithurst).



LOVE THY BROTHER

By Eleanor A. Trowbridge

We must be "in tune" with God in order to have any spiritual power in our lives. Every unkind thought toward our fellowman breaks our connection with the Divine—because God is Love and God does not stay where love isn't.

It is difficult to keep all our thoughts God-like. Satan is ever trying to put wrong thoughts into our minds. They should be put out immediately and our minds lifted to God for help to keep in tune with Him. Mean thoughts about others often influence our attitudes and keep us from exhibiting the Christ-like personality.

We cannot expect answers to our prayers if our minds entertain thoughts of fear, resentment, jealousy, suspicion, or intolerance. If we rise to the plane of Love by struggling minute by minute and hour by hour not to let one wrong thought stay in our minds longer than the second it comes, we shall begin to REALIZE THE PRESENCE OF GOD in our lives. We shall begin TO HAVE OUR PRAYERS ANSWERED. Jesus said, "If my words abide in you and ye abide in me, ye shall ask what ye will and it shall be done unto you." He is LOVE. If a telephone wire is broken, we are unable to make any connections with our telephone. If our thinking is unlike God, we cannot expect a true communion with God—nor our prayers to be answered.

Those who live on a low spiritual plane seldom have any reality of the presence of God. This often leads to scepticism and leaving God almost completely for a level which never brings them any true happiness or realization of the true Fatherhood of God. One who truly tries to live on the plane of love has no fears. He is free because he knows he has a Father who will always lead him and take care of him. And this, to me, is what faith means.

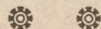
If our brother needs help and we lift him to God in prayer—love will flood our hearts for him—and then, perhaps, God may give us the proper direction toward that one that may assist him in finding God.

DIOCESE OF QUEBEC

The war is daily having its effects upon the diocese. The preaching of the Cross seems to have met with a deeper response and the privilege of Communion seems to have been appreciated by more members this Eastertide than last. Younger members of the clergy continue to enlist as chaplains. Quebec can never forget that in Hong Kong there is locked up an entire regiment of her young men, whose spiritual pastor is a much respected priest of the diocese, the Rev. James Barnett, a graduate of Bishop's College. Quite recently a second battalion of the same regiment was recruited in the city and once again a priest of the diocese, the Rev. Henry Harper, was chosen to accompany the Royal Rifles of Quebec to the battlefield. In the recent plebiscite 90 per cent. of the voters in the Lennoxville University district voted in favour of freeing the hands of the Government to do what it thinks necessary to keep the overseas armies up to strength.

Another effect of the war may be seen in the changed programme for summer activities. Instead of the usual conference for youth of military age, camps for boys and girls will be held. Cedar Lodge on Lake Memphramagog is the place chosen for a girls' camp to be held during the third week in August. An effort will be made to hold a summer conference on the Magdalene Islands in the open Gulf of St. Lawrence—a pioneer venture it will be indeed.

A luxurious home, surrounded by green lawns situated in the residential district of Coaticook, a town of 3,000 inhabitants, situated near the Vermont border, has been accepted by the committee in charge of Bishop Mountain Hall, Grande Allée, Quebec. It is proposed to sell the Grande Allée property and move to Coaticook where the girls will have an ideal home. The Sisters of St. John the Divine used to be in charge of the Hall, but owing to urgent calls elsewhere had to give up the work. For over a century the institution has been in Quebec. Its official name is "The Church of England Female Orphan Asylum", but it is now called after its founder, the second Bishop Mountain.



WHY I BELIEVE IN GOD

With much interest I have read the little book, "Why I Believe", by Rev. E. Frank Salmon, now Rector of the Church of the Holy Trinity, Philadelphia. The subjects dealt with are, Why I believe in God, in the Deity of Christ, in the virgin birth of Christ, the resurrection of Christ, and the life of the world to come. There is nothing specially new in the reasons advanced, but they find expression in a way that will appeal to the ordinary man.

The last address concludes with the statement: "My reasons for believing in a life beyond the grave are the justice of God, the wisdom of God, and the love of God. What more can we ask?" Personally I think I should be inclined to ask what Jesus Christ, the Divine Son of God, had to say on the subject.

The book deserves a wider circulation than it will get at the present price. A paper bound edition would seem desirable.

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each try to pull our own weight and try to work toward this end. Just before closing these parish notes, how would it be if each subscriber to the "Church Messenger" tried to get a new subscriber. Carry your copy around with you and let people see it, and they will soon become interested. It is a most interesting magazine and worth more than 50c per year. It would be nice to get a great many more subscribers from our parish.

Young Wives Fellowship

The Young Wives Fellowship held their Annual Mother's Day tea and sale of home-cooking in the basement of the church on Wednesday, May 6th. Mrs. W. J. Melrose received with Mrs. W. Bull, the president. Sharing tea honours during the afternoon were Mrs. G. G. Reynolds, Mrs. V. Pearson, Mrs. Geo. Bowen, and Mrs. I. Stanley. Ivy M. Carter, A.T.C.M., L.R.S.M., was in charge of the musical programme, and Miss Ethel Dunn was guest soloist.

W.A.

Holy Trinity W.A. held their business meeting on Tuesday, May 12th, at the home of Mrs. L. W. May. Arrangements were made for a garden party to be held at the home of Mrs. T. W. Bull, on Wednesday, June 17th. It was also decided to hold our Fall Bazaar on Friday, November 20th.—**Other W.A. Branches please note the date.** Conveners of stalls was arranged, and some money given to each stall-holder so that work could be done during the summer holidays.

The following is a short report of the W.A. of Holy Trinity Active Service Group which was formed in September, 1939, and has been meeting once a week at the home of Mrs. L. W. May, who is convener. The ladies work for the men of the Church on active service, numbering 175. Our wool for the gifts to these men is purchased from weekly collections in the "bowl" and donations received, which has amounted to over \$500.00 since 1939.

We have shipped a 69-lb. bale of comforts for the families of mine-sweepers, also 34 pairs 18-inch socks, and 31-inch stockings for the men on the mine-sweepers. This Branch is sadly in need of help, as there are over 40,000 men in this service, and the need of socks, helmets, scarves, and mitts is great.

The number of socks knitted for our Church men, for the Red Cross, mine-sweepers, and the Navy League, amounts to 1,008 pairs, 383 sweaters, 119 pairs mitts and gloves, and 15 scarves. The letters received have shown how grateful all the recipients have been, and how much the work has been appreciated.

The sewing department have made 11 quilts for England, 18 pairs pyjamas, 30 child's sleepers, 13 women's nightgowns, besides the hemming of 135 sheets, and 75 pairs pillow slips. The material for these—with the exception of the quilts—is supplied by the Red Cross Society.

There are 32 paid-up members with an average attendance of 18, and another dozen who knit at home.

We think this is a most interesting report and a great many people will be amazed at the amount of work this group of ladies is accomplishing.

Sunday School

Approximately 40 children wrote the G.B.R.E. examinations recently. The main School will meet at 11.00 a.m. for the month of June, instead of in the afternoon.

The Sunday School staff and scholars join in wishing the Rev. N. J. Godkin God-speed on his leaving as a Chaplain with the R.C.A.F.

The Superintendent would like to wish all the teachers and scholars a very happy summer holiday.

Holy Trinity Girls' Club

At a recent meeting of the Holy Trinity Girls' Club, Mrs. W. J. Melrose led a discussion on: "The Book of Esther." At this meeting a silver basket was presented to Mrs. Reynolds, in appreciation of the many services she has rendered to the Club during the years as Honorary President.

On Monday, May 11th, the meeting took the form of a house party, at the home of Joyce Cornick.

On Wednesday, May 20th, the Club held their annual banquet at the Corona Hotel, followed by a theatre party. Honorary guests were Mrs. W. J. Melrose and Mrs. Paul Greenwood.

ST. LUKE'S

The Rev. W. H. Hatfield, Rector

The W.A. of St. Luke's, Bonnie Doon, are arranging for their Spring Bazaar, which is to be held in the hall, on June 18th, from 3 to 6; Mrs. W. H. Barker, president, will receive the visitors. The hall will be festooned with the colors of the W.A.—green and gold—with the stalls to correspond. This effort is to help with the Diocesan Pledges.

There will be the following stalls: Home Cooking, Needlework, Fancy Work, Fish Pond for the children. Evening Stars will have a Laundry Booth, and the J.W.A. will have a "Cash and Carry Store." Afternoon teas will be served, with Mrs. F. Coles as convener, assisted by members of the W.A. A cordial invitation is extended to all to be present.

ST. MARY'S

The Rev. A. Elliot, Rector

The regular monthly meeting of the Vestry was held with the Vicar in the chair. Reports were read, and several items came up for discussion. Several of the vestrymen volunteered to keep the church grounds in good shape. We are glad to know that one of our vestrymen, Mr. Glazier, who has been ill for some time, is now on the road to recovery.

W.A.

On Monday, May 18th, we were privileged to have our Diocesan President with us. Owing to sickness several of our members were unable to be present that day to hear Mrs. Tackaberry who gave us a very interesting talk. At a former meeting arrangements were made for our annual Sale and Tea, to be held at the home of Mrs. A. C. Jackson, 6420 Ada Blvd., June 24th. Please keep that date open.

ST. MARK'S

The Rev. A. Elliott, Rector

On Whitsunday a service was held for the Sunday School in the afternoon at which the Junior Choir took part. Their singing and help was much appreciated. Prizes were given for perfect attendance. Those gaining awards of Bibles, or books, were: Donna Jean Morrison, Jim Clarke, Doreen and Marion Davies, Phyllis

John, Dorothy Hudson, Molly Chesterman, Mabel McCurdy, Dorothy Spooner, Bruce Hodgins, James Darwish, and Jack Chesterman.

The W.A., which is now meeting each week, held a tea on Thursday, 21st May, at the home of Mrs. C. D. Brown. Guests were received by the president, Mrs. John. Mrs. Bromley was in charge of the home cooking table.

The Young Women's Group met this month at the homes of Alice Cross and Letitia Simons. Plans were made for a Strawberry Tea to be held on 10th June. The latter meeting was in the form of a "shower" for Miss Ruth Clark, one of the members who is to be married in June.

The Girl Guides, under Captain R. Davy, and the Brownies, under Lieut. Frances John, marched with the other Edmonton troops to the Empire Day Service, on 24th May.

The A.Y.P.A. are to be congratulated on an excellent season just finished. Their energies during the summer will be mainly outdoors, and we hear of hikes and ball games being arranged.

The Senior Choir, under the leadership of Mr. Jenkins, has given devoted service during the winter. We are especially grateful to Mr. Jenkins for his constant efforts to maintain so high a standard, and we hope all choir members will support him by regular attendance at all practices and services.

The various organizations of St. Mark's, on their financial side, are being directed to paying off the present large debt on taxes. With every effort of all there will be little left of the debt on 31st December. The W.A. is very interested and has already helped considerably, and many church members are making contributions each month.

Gifts may be made at any service for this purpose.

We were glad to have the Rev. W. M. Nainby of St. Faith's with us on the evening of Sunday, 17th May, and to have him take the service on that day, and we thank him sincerely for this visit to St. Mark's.

ST. STEPHEN'S

The Rev. J. C. Matthews, Rector

Sunday Services: Holy Communion, 8 a.m.

Sung Eucharist and sermon, 11 a.m.

Evensong, 7.30 p.m.

Weekday Services: Holy Communion on Monday, Wednesday, Thursday and Saturday, at 8 a.m.

The sympathy of us all goes out to Mrs. Dixon in the loss of her husband. Mrs. Dixon has been associated with St. Stephen's for many years, and has done most capable and faithful work as secretary of the old W.A., and since then as secretary of the Willing Workers, who succeeded and have done such splendid service in the parish for many years now. Mr. Dixon was a loving and good husband and never spared himself in his care of his wife and home.

I have to record, too, the death of Mr. Phillips of North Edmonton. The Phillips family have been the mainstay of St. Michael's and All Angels' Church and the registers contain many entries of their marriages and baptisms. Mr. Phillips was a war veteran, and like so many more, was prematurely aged and suffered from ill health. His death was sudden at the last. He leaves a large company of sons and daughters, sons-in-law and daughters-in-law and grandchildren who will no doubt keep his name in honoured memory for generations to come.

Rural Deanery of Wetaskiwin

WETASKIWIN DEANERY

W.A. Deanery Meeting, 29th May.

The day opened with Choral Communion, the celebrants being the Rev. W. Elkin, and our Rector (Rural Dean). It was a beautiful service, and reverence and a deep peace seemed to rest on all present. These precious moments will endure.

The meeting was a marked success, which sounds trite, but which really involves everything fine you can think of. We heard shy people say they felt "at home." We hoped they would. We received strength, encouragement, and a nudge to various corners of conscience. Space is limited, so, thank you very, very much Mrs. Tackaberry, and Edmonton folk, and all who came. It is a privilege to have met you again.

CAMROSE

The Rev. A. Wallis, Rector

The W.A. wends its way steadily along. Many times when meetings seem uneventful, helpful words come into one's mind—"Strive to be faithful rather than successful"—and we are faithful. It is encouraging to find an added interest being shown in Social Service work; some lovely things have been handed in. Really it is the kind of missionary work that is very close to the heart of the Friend of little children. We finished a quilt, too.

Our choir is faithful. The boys come regularly and love to sing, and the "grown-ups" do their best.

Choral Communion on Whitsun Sunday was a lovely service, but many people had gone away for the long weekend. It could be discouraging, but "shades" of the W.A. Annual—"the hope of the world lies in its zealous minority"—the King of Glory passes on His way, leaving behind Him His benediction, and all is well.

During the month we held a successful rummage sale; our thanks go to Mrs. Veal and Mrs. Studholme, and everyone else who helped. Also, Mrs. Veal's Group held a tea and sale of home cooking. The members worked hard and gave generously, and the results were very satisfactory.

ST. JOHN'S, SEDGEWICK

The Rev. C. E. F. Wolff, Rector

The chief event of the past month was the visit of our Bishop to the parish on the week-end of May 24th. Fortunately the weather was very kind to us on the Sunday. The Bishop took the early morning Communion Service and in the evening confirmed seven young people. Following the Confirmation Service a social hour was held in the vicarage.

The church grounds are receiving their annual attention. A new caragana hedge has been planted around the grounds, a number of ash trees have also been planted. We wish whoever happens to be here ten years from now lots of luck in hedge-cutting, as the new hedge is about one hundred and twenty yards long altogether.

Holy Baptisms: James Andrew Beairsto.

Confirmed: James Andrew Beairsto, Gordon Rupert Ward, Charles Jeffery Smith, Gordon Percy

Blackman, David Julian Vickerman, Audrey Frances Haynes and Joan Marie Vickerman.

Holy Matrimony: Carl Alexander Farquharson and Ruby Lenora Lindquist.

ALL SAINTS', LOUGHEED

During the past month the interior of the church has, through the efforts of the W.A., been entirely redecorated. We are very grateful to the W.A. for this work.

On Sunday afternoon, May 24th, the Bishop visited us, and a very large congregation was present to meet him. The service was Evensong. We were pleased to see the local contingent of the Reserve Army present in church.

ST. GEORGE'S, KILLAM

The Vicar, the Rev. C. E. F. Wolff, has been holding classes for several weeks to prepare candidates for confirmation and on Whitsunday the Bishop confirmed six of your young people, viz.: Vera and Joan Walters, Lloyd, Rodney and Douglas Stewart, and Kenneth Child. It is several years since a confirmation service was held in our pretty church, which was decorated with flowers for the occasion and was filled for once with church members interested in the service of the laying on of hands, which is such an important event in the lives of our young people. We were all impressed with the address of the Bishop who gave us a very inspiring message.

The W.A. ladies held their monthly meeting on the 6th of May, at the home of Mrs. George Stewart, where the usual routine business was transacted. We were glad to welcome back Mrs. Large who is making her home in Killam again. We are glad to welcome Mr. and Mrs. Cyr and family who have come here from Red Deer. We hope they will be happy among us.

Rural Deanery of Wainwright

ST. THOMAS', WAINWRIGHT

The Rev. L. M. Watts, Rector

The Parish Hall was the scene of much activity on May 2nd, when the W.A. branches of St. Margaret's and St. Thomas' held the spring bazaar. The tea tables in the centre of the hall were flanked with the home cooking and work tables. The hall was tastefully decorated with flowers made by the 'Teen-Age branch, and pussy willows. The girls had a separate table of flowers and candy.

Mrs. Gray, accompanied by Mrs. Clarke, entertained with vocal solos during the afternoon. The ladies were delighted with the success of the bazaar.

Wednesday evening is a popular evening at the hall, when games are enjoyed by young and old alike. We should like to see all the families represented at these social evenings.

The past week has been Red Cross Week, and everything has been done to impress upon the public the importance of the Red Cross to our soldiers, sailors and airmen. Miss Doris Forster had two very good window displays, one of still dolls dressed as Red Cross nurses, and soldiers,

surrounded with all the Red Cross equipment. The other was a living display of Junior First Aid, bandaging and artificial respiration, performed by the Junior W.A. girls, Mary Wear, Eleanor Wear, Lucy Wear, Audrey Adams, Pauline Carl, and Mabel Taylor. The attraction was so popular that the crowds caused congested traffic on the sidewalk on Saturday evening. One girl dressed as a Red Cross nurse, and a boy in air force blue, collected the sum of \$5.33 in nickels and dimes.

On Wednesday, May 20th, we were honoured by a visit from the Bishop, when the Vicar presented the following candidates to receive the Laying on of Hands: Doreen Adams, Margaret Coleman, Joyce Lally, Jean Rutherford, Elsie Wear, Catherine Wilkins, Allan Boomer, Adam Coleman, Lawrence Greer, Lionel McLeod, and Donald Rutherford. A large congregation assembled for the service. The Bishop addressed the candidates and people during the service, and spoke to the candidates alone after the service. Refreshments were later served in the parish hall.

The Girls' Branch of the W.A. of St. Thomas' Church held its first Mother and Daughter Banquet on Tuesday, May 19th, in the parish hall. The girls had made dainty favors for their mothers in the form of crepe paper flower posies, which were laid at the place of each mother.

After a delightful meal, prepared by the girls and their leader, the Group president, Doreen Adams, called the gathering to order. Songs were sung and the following toasts proposed:

To King and Country—Proposed by Doreen Adams; responded to by the singing of "God Save the King."

To Our Church—Proposed by Elsie Horne; responded to by Rev. L. M. Watts.

To Our Mothers—Proposed by Joyce Lally; responded to by Mrs. A. Adams.

To Our Daughters—Proposed by Mrs. C. T. Lally; responded to by Kay McLellan.

To The G.W.A.—Proposed by Elsie Wear; responded to by Mrs. L. M. Watts.

Greetings were brought from the other W.A. branches as follows: The Little Helpers' Department, by the Secretary, Mrs. F. Seabrook and a Little Helper, Shirley Rutherford; The Junior Department, Audrey Adams, President of the J.W.A.; the Senior Department, Mrs. A. Boomer, Secretary.

A poem, "To EVERY GIRL", was read by Muriel Wilbraham.

The highlight of the evening was the presentation by the Rev. L. M. Watts of four Dominion Mission Study Badges, the first to be won by this branch.

Another most satisfying aspect of the evening was the fact that every member wore the G.W.A. uniform—black jumper, white blouse and green and gold tie. They had been made with the help of willing church women and were worn on this night as a surprise for the girls' mothers.

A most welcome out of town guest was the mother of the G.W.A. superintendent, in the person of Mrs. T. W. Butcher, of Brock, Sask.

The girls are very active and have their own yell and guest song. They have paid ten dollars towards pledges up to the present this year.

ST. MARY'S, IRMA

A successful Mother's Day tea was sponsored by the W.A., on Saturday, May 9th. Mother's Day flowers which had been made by the ladies were on sale, and the members were much encouraged by the financial returns.

ST. MARGARET'S, BATTLE HEIGHTS

Members of the W.A. were glad of the opportunity of taking part in the spring Bazaar, in the St. Thomas' Parish Hall, for the first time. The cooking offered for sale found eager buyers, and the tables were soon bare. The value of the new hall for such functions was obvious to all.

HOLY TRINITY, TOFIELD

The Rev. S. G. West, Travelling Priest

The Senior W.A. met at the home of Mrs. Clutterham, on May 7th, with seven members present. After the devotional and business period the president gave an interesting report on the recent Diocesan Convention. During the month a former W.A. member, now living in Edmonton, received a gift of remembrance. Flowers were sent to a sick member, and Mother's Day cards to old-time friends now unable to attend meetings.

Junior W.A. meetings. Memory work has been continued, and the Scrap Books finished. It has been difficult to accomplish everything punctually the last few months, due to many various illnesses which apparently are now abating.

Only two out of four eligible pupils were able to write the G.B.R.E. Sunday School Examinations at the end of the first week in May. The rest of the scholars were either under age or were recent Sunday School members who could not be expected to write, as they had not covered the course.

Church services have been held regularly. At 11 a.m., May 3rd, Holy Communion was held, with the Rev. S. G. West as celebrant. Evensong, May 10th, was taken by Mr. McCarthy. May 17th morning service and prayer by Mr. Jones, and Evensong, May 24th, by Mr. Jones.

On Friday, May 15th, a reception was held in the church hall, at 8 p.m., to meet our new minister, Mr. Jones, who will assist the Rev. S. G. West here and at Viking during the summer months. Archdeacon Tackaberry was present also. After a short business meeting a cup of tea and a social hour was enjoyed. We trust Mr. Jones will enjoy his work here this summer.

We are sorry to report that Mrs. McCarthy has been quite ill and sincerely trust that she will recover soon and be able to be out again and enjoy the summer. Mrs. McHefey, of Lindbrook, is also recuperating from a broken leg above the ankle, and longs to be able to get around again, especially at this busy time of the year.

We regret having to report the death of Mr. James H. Murray who lives about 14 miles north of Tofield. He is survived by his loving wife, one son, Joseph, and three grandchildren. Our sympathy is extended to the bereaved. Funeral services were held on Sunday, May 24th, at 2.30 p.m., from the Anglican Church and interment took place in the local cemetery. Mr. Jones conducted the service.

VIKING

We were very sorry to hear of the death of Mrs. McWilliams, in the hospital at Edmonton. She used to be a W.A. member in Viking. We are very pleased to welcome Mr. and Mrs. Player to our parish.

Mrs. Carey was presented with a very nice gift from the W.A. She leaves on Saturday for Camrose. We are also losing a good member in Miss Caldwell, nurse at the hospital.

Mrs. Meredith wrote a very nice poem, called "The House of Careys,"

Rural Deanery of Pembina**COAL BRANCH MISSION**

The Rev. L. A. Bralant

In addition to our usual activities this month, some have busily engaged in decorating the interior of St. John's Church, Cadomin. On going to press the work is only half finished, but already the church looks brighter and cleaner. When the work is completed the church will be much more conducive to worship and a more fitting House of God. We are grateful to Messrs. Coppinger, Johnson, Lent and Miller for their helpful assistance. An unrehearsed acrobatic stunt by two gentlemen with a pail of calcomine provided a cheerful interlude in the monotony of brushing.

On Whitsunday the choir sang, "Come, Thou Holy Spirit, Come." It is a pity that so few were present both in the choir and in the congregation. Indeed, at all points served that Sunday it seemed that the holiday took precedence over the due observance of God's day. We are glad to welcome back Miss Katharine Muldowan from Edmonton, and we hope that she will find much joy in the fellowship and service of our church. Our sympathy is extended to Mr. and Mrs. Duncan Davidson in the loss of their little baby, Merle Gail.

Congratulations are extended to the members and friends of the W.A. at Mountain Park, on result of their sale of work on April 25th. Nearly \$90.00 was received, and considering the awful climatic conditions that day, we feel the ladies did very well. Incidentally, this is more than the receipts at last year's sale. Part of the money has been allocated to the missionary apportionment and part for the varnishing of St. Matthew's Church.

At Whitsuntide the truth of the Holy Spirit's power is brought home to us. He is God's great gift to every Christian believer. The world today needs spirit-filled Christians, who, like Paul of old, will "turn the world upside down" by their fiery zeal for the propagation of the faith of Jesus Christ. I read recently the following statement: "When all leadership and responsibility for the saving of souls is centred in the clergy and a few ecclesiastically-minded laymen, the Church tends to become an end rather than a means." This brings home to us the fact that every church member should be a witness and a soul-winner, every church an evangelizing centre. Many have failed in their obligations to their fellowmen in this respect. Now is the time to remedy this and receive the fullness of the Spirit of God.

"O Breath of Life, come sweeping through us,
Revive Thy Church with life and power;
O Breath of Life, come, cleanse, renew us,
And fit Thy Church to meet this hour."

EDSON AND ST. PAUL MISSION

The Rev. W. deV. H. Hunt

As our report was not sent in last month, mention should be made of the spring sale of the W.A., on the 18th of April. This was remarkably successful, considering the times; and in spite of the sugar ration, the home cooking table was one of the best we have ever had.

Reports were given on the Diocesan Conference at the last W.A. meeting. Mrs. White, our president, and Mrs. Buck, Leader of the Junior Girls, both attended the meetings. To quote Mrs. White:

"Important things in the advancement of W.A. work; the problem of keeping our older girls interested to carry on W.A. should be dealt with; young married women's groups should be encouraged." These topics were well taken up at the meetings. There was a real timeliness in the Bishop's remarks—"that the real work of the W.A. was often spoilt, or lost sight of, in the little petty differences of the members." Question arose as to the best date for the Conference; it should probably have been earlier in the year. We were proud to have one of our own W.A. members responding to the address of welcome—Mrs. D. Buck.

On May 8th the Intermediate Girls put on a splendid play: "Slippers for Cinderella." This was a very pretty play, and very well done indeed. There is a lot of work behind these plays. Our thanks are due to Mrs. McPherson, and the Mrs. L. Mahan, of the Little Theatre group, for long coaching; also to other members of that group for assistance. There were several concert numbers; for help with these, we are grateful to Mrs. Elliott. The girls were fortunate in having a good attendance.

On May 17th we were fortunate in having our Bishop all day; for Communion Service, children's service with Matins, and for Confirmation in the evening. The Bishop also took a service at Wolf Creek in the afternoon. He must have had a very tiring day, but his presence here, and his message to us, could not have been more appreciated. It is a day we shall long remember. He was kind enough to speak for a few minutes at a Red Cross rally in the local theatre after a reception, which was held in the parish hall, following the evening service.

Quite a large number of candidates were presented for Confirmation by the Rev. W. deV. Hunt.

MAYERTHORPE MISSION

(The Rev. Vincent P. Cole)

During the past months services have been held regularly at Mayerthorpe, Sangudo, Rochfort Bridge, Greencourt, Padstow, Peavine, Stanger, and occasionally at Lonira and Lisburn, in spite of the frequent adverse road conditions. The attendance at services has been quite good, but could be greatly improved. Regularity in worship and intercession is a national service, which to neglect proves us as false to our country as we are to our God.

On April 28th the congregation of St. Luke's, Mayerthorpe, gathered in the vicarage to bid farewell to Mrs. E. R. Keeley and Mrs. H. Keeley, who have moved to Hinton. We all wish them God-speed.

W.A.: During Lent no public tea or sale was held, but an auction sale was held at the March meeting, at the home of Mrs. Edwards. The Padre auctioned off the surprise packages, and when the supply of these ran out, he was starting to sell some of the nick-nacks on the piano. The hostess, who had been preparing lunch, came into the room at that moment and put a stop to the sale. The proceeds of the sale amounted to \$4.50, and a hilarious time was had by all the members.

The April meeting was held at the home of Mrs. J. C. Watson. The ladies decided to hold a tea and sale of fancy work during the month. Due to the scarlet fever scare attendance at the tea was small and the proceeds likewise.

The May meeting was held at the home of Mrs. H. Grigg. Due to spring operations there were no country members present. It was planned

to have each member invite a friend to the next meeting, which is to be held in the vicarage. There will be a sale of home cooking in connection with this meeting.

During the past month a choir has been formed and at the present, consists of nine members. It is hoped that we can permanently establish the choir, and then the next step will be to supply them with surplices.

The Vestry met at the vicarage on Wednesday, May 20th, for the regular monthly meeting. In the future the Vestry will meet on the 4th Wednesday in each month.

Services

First Sunday in each month:

11 a.m., Mayerthorpe; 3 p.m., Greencourt;
7.30 p.m., Sangudo.

Second Sunday in each month:

11 a.m., Padstow; 3 p.m., Peavine;
7.30 p.m., Mayerthorpe.

Third Sunday in each month:

11 a.m., Stanger; 3 p.m., Sangudo;
7.30 p.m., Mayerthorpe.

Fourth Sunday in each month:

11 a.m., Rochfort Bridge; 3 p.m., Padstow;
7.30 p.m., Mayerthorpe.

Sunday Schools at Greencourt and Mayerthorpe meet each Sunday at 10 a.m.

THE WABAMUN MISSION

The Rev. Colin Cuttall

The adult confirmation, set for May 28th, was postponed by reason of bad weather. Of course it was impossible to let everyone know, and I assumed the postponement would be taken for granted. The Confirmation will doubtless have been held before you receive this "Messenger." The new date is Wednesday, June 10th, at 3 p.m., and the previous arrangements for a picnic to follow the service stand as before. Candidates will come from the Lakeshore, Sundance, Gainford, Tomahawk, and Carvel.

The day of warm rain, followed by a snowfall, saved the situation here, and the roads have dried up surprisingly quickly.

In the early part of the month, Miss Camp and I were looking up S.S.B.P. pupils in the Chip Lake country. A number of children were found for baptism.

On the 20th, I had a baptismal service at St. Paul's, Evansburgh, when the following children were received into Christ's Holy Church: Lynne Dorothy Wilson; Elizabeth Anne Milner; and again, on the 26th, at Gainford, when I baptized the following: Lyle Garth Ryley; William Joseph McCaffrey, Kathleen Denise McCaffrey.

On the 21st, I celebrated the Holy Communion at Mayerthorpe, the Rev. Vincent Cole being yet a deacon. Our sympathy goes out to Mr. and Mrs. A. A. Knight whose son in the R.C.A.F. had been reported missing the day before, and for whom the service had accordingly been arranged.

On the 14th, Ascension Day, the school children at Wabamun were given a half day's holiday, and there was a service at 9 a.m. on that day.

Carvel and Duffield catechisms joined at St. Matthew's Church on Thursday, the 21st, and at the close of the catechism Miss Camp spoke to the youngsters.

The 25th saw the Scouts out on a hike to Stony Point and Goosequill Bay. They were joined by the Onoway Scouts, whom Miss Barbara Onions had brought out to Kapasiwin. The Scouts record seeing six blue heron. Our Scouts have recently helped the village with a tree-planting bee.

Among visitors at the mission house recently were the Rev. Angus Hunt, Rural Dean, who couldn't find me; and pilots Harvey Johnson and Jerry Buchan of Yukon Southern, who landed their Fairchild 82 at my front door!

Now I must jump in the car and head for the Sunday afternoon service at Duffield. These notes are jumpy and perhaps dull—they were typed after lunch to catch the Edmonton train this afternoon.

The Rural Deanery of Vermilion

GLENDON

The Rev. S. G. West, Travelling Priest, visited St. John the Baptist, Rife, and Glendon, over the weekend, holding services at Rife in the forenoon and at Glendon in the afternoon of Sunday, May 17th. At the latter service he held four baptisms, Evelyn Elizabeth, Alfred Carl, Mary Louise and Ruby Jeanette, children of Mr. and Mrs. Joseph Stephenson of Glendon. God-parents were R. M. Sherk and Mrs. A. M. Leach. There were upward of thirty present at this service. At a previous service held on April 19th, thirteen partook of Holy Communion.

The thanks of Anglicans in this district is due the Rev. Theodore Bergee and the congregation of the Norwegian Lutheran Church, who have so kindly given us the use of their fine church building for these services.

There are a number of Anglican families living north and west of Glendon who have hitherto been unable to attend the services of their church. Some of these have children who should be baptized and confirmed. Truly the Harvest is ripe but the labourers are few.

Services will again be held in Glendon at 3 p.m. on Sunday, June 21st.

ST. JOHN THE BAPTIST, RIFE

The Rev. S. G. West

The Rev. S. G. West visited the Parish of Rife on the weekend of May 15th to 17th. Morning Prayer in the church on May 17th was well attended. Following the service the third child of Mr. and Mrs. L. Hill was christened Frances Patricia, and the second child of Mr. and Mrs. R. White, Helen Diane.

Mr. West continued on to Glendon where he again held a service. He will be at Rife once more on June 21st.

The W.A. met at the home of Mrs. T. Charlton, on May 16th. There were six members and two visitors present. The sale of work which was held in Glendon on May 9th brought us the sum of \$24.00.

CHRIST CHURCH, MANNVILLE

The Rev. S. J. Bell

Three annual meetings were held during the month of May. These were at Wilberforce, Stellaville and Chailey.

The meeting at Wilberforce followed the regular meeting of the W.A., at the home of Mr. and Mrs. Davies. A Vestry was elected of the younger men

and two of the younger ladies of the congregation. A meeting of St. Helen's, Stellaville, followed the regular service and celebration of the Holy Communion, on Whitsunday. The Wardens are: Vicar's Warden, Mr. J. E. Curry; People's Warden, Mr. Lawrence Coe. The Vestry as last year, the only change being Mr. S. Hinton, Salteaux, taking the place of Mr. Hobden, unable to act through illness.

The meeting of St. Alban's, Chailey, was held in Chailey school, on Friday evening, May 22nd. St. Alban's, as previously reported, are going ahead with new work on the church. The new vestry will be built, beginning this week, also the porch will be lined and the tower repaired. Wardens are: Vicar's, Mr. W. R. Cornish; People's, Mr. T. Rostron. Vestry as last year with the addition of Mrs. J. Brandrick.

The Vicar has been able to visit Stellaville, Tankerton, Innisfree, Wilberforce, Vegreville, this month. A meeting was also held at Lavoy of the remaining representative of Lavoy congregation (now attending Vegreville), as to the disposal of their church building. Archdeacon Leversedge, representing the Executive Committee of the Diocese, went over the matter with the Lavoy Vestry, and it is expected that the building, less furnishings, will be disposed of.

The members of the Girls' Auxiliary attended every service in their new uniforms, Sunday, May 31st. They were formally admitted as members of the Auxiliary and received their membership cards. They have adopted the hymn, "I Would Be True," for the branch.

The Senior Branch of the W.A. are holding a tea at the home of Mr. and Mrs. A. E. Mercer, Saturday afternoon, June 6th.

The Vicar attended morning and afternoon sessions of the United Christian Education Advance Convention, held at Vermilion, June 1st. The addresses by Dr. Harding Priest, the Rev. Burkholder, and Miss Carscadden, were very much enjoyed; also attending was Mrs. J. E. Currey, Stellaville. Mannville was represented at the evening session by Mrs. H. A. Arnold, Mrs. Bell, Vivian Croft and Mildred Jones.

We are looking forward to our services of Confirmation on June 21st, when the Bishop will visit St. Alban's, Chailey; St. Helen's, Stellaville; and Christ Church, Mannville.

ST. SAVIOUR'S, VERMILION

The Ven. W. Leversedge

In April the W.A. was represented at the Annual Meeting held in Edmonton by Mrs. Leversedge and Miss Bury.

A "May Day" tea and sale of home cooking was held at the home of Mrs. Harry Scott, proving most successful in every way, much to the delight of the members.

A "cleaning bee" on the 15th has done much to improve the appearance of the church, and great credit is due to the ladies for their effort and they certainly enjoyed the tea served by Mrs. Leversedge.

CHURCH MESSENGER

GOLDEN VALLEY, LLOYDMINSTER

(The Rev. S. G. West, Travelling Priest)

This scattered district, originally known as Rising Sun, Alberta, is west of the meridian highway running south from Lloydminster, and is reached along the eight mile road from Lloydminster which leads directly to the Church of Holy Trinity, about eight miles west of the meridian, and is the most easterly point on his journeys visited by the Rev. S. G. West. The mission centre is at Kitscoty, on the Jasper highway, some 30 miles west of Lloydminster, and except in favorable spring sum-

mer weather Holy Trinity is difficult of access, even for the local adherents, most of whom are located at least four miles from the church. In the winter months services are held at various farmhouses, several of which have been visited by our Travelling Priest, to the benefit of the congregations, and it is hoped, to the satisfaction of the parson, whose visits have been much appreciated. So far only two services have been held in the church, but it is hoped that these may continue at intervals until the fall.

Clergy List

Bishop:

THE RT. REV. WALTER FOSTER BARFOOT, M.A., D.D.

Name	Address
The Ven. S. F. Tackaberry, M.A., D.D., Secretary-Treasurer.....	11717 93rd St.

RURAL DEANERY OF EDMONTON:

All Saints'

Rev. Canon A. McD. Trendell...10523 99th Ave.

Holy Trinity

The Rev. W. M. Nainby.....8319 101st St.
Rev. W. Edmonds.....11146 91st Ave.

Christ Church

Rev. E. S. Ottley.....12110 102nd Ave.

St. Faith's

St. Stephen's

Rev. J. C. Matthews.....9537 109th Ave.

St. Peter's and Good Shepherd

Rev. R. S. Faulks.....12209 111th Ave.

St. Mary's and St. Mark's

Rev. A. Elliott.....11230 66th St.

St. Luke's and St. John's

Rev. W. H. Hatfield, Rural Dean....9014 85th Ave.

St. Paul's

Rev. F. Baker.....10718 126th St.

Fort Saskatchewan

Rev. R. Boas.....Fort Saskatchewan

RURAL DEANERY OF VERMILION:

The Ven. W. Leversedge, Rural Dean, Vermilion.
Mr. O. R. Hunt.....Frog Lake
Rev. F. A. Peake.....Clandonald
Mr. W. Buxton (Student).....Kitscoty
Rev. S. J. Bell.....{ Manville
 Vegreville.

Name	Address
RURAL DEANERY OF WETASKIWIN	
Rev. A. Wallis	Camrose.
Rev. W. Elkin	Ponoka
Rev. F. W. Baker	Leduc.
Rev. J. W. Dicker	Hardisty.
Rev. C. E. F. Wolff	Sedgewick.
Rev. Geo. Mackey	Winfield

RURAL DEANERY OF PEMBINA:

Rev. W. deV. A. Hunt.....Jasper and Edson.
Rev. J. Low.....Barrhead and Westlock.
Rev. Colin Cuttall.....Wabamun.
Rev. L. A. Bralant.....Cadomin
Rev. Vincent Cole.....Mayerthorpe

RURAL DEANERY OF WAINWRIGHT:

Rev. H. J. Jones.....Viking and Tofield
Rev. L. M. Watts.....Wainwright.
Rev. A. Court.....Edgerton.

On	{	Rev. Canon C. F. A. Clough
Active		Rev. C. Storey
Service		Rev. Canon G. P. Gower
		Rev. C. Clarke
		Rev. N. J. Godkin

Itinerating Priest

Rev. S. G. West.....10433 87th Ave.

Superannuated

Rev. A. Murphy.....11011 88th Ave

SISTERS OF ST JOHN THE DIVINE 11714 92nd Street, Edmonton

Sister Isabel

Sister Amelia

Sister Lillian

LADY WORKERS

Miss L. Camp, Sunday School by Post	Seba Beach, Alberta.
Miss A. Ayling	Drayton Valley.
Miss B. Onions.....	Drayton Valley.
.....	Onoway.
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